A true and full coppy of that which was most imperfectly and Surreptitiously printed before under the name of Religio Medici.

Printed for Andrew Crooke. 1656

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ye Physitians Religion

Religio Medici.

The fourth Edition,
Corrected and amended.

WITH

ANNOTATIONS

Never before publiſhed, upon all the obſcure paſſages therein.

LONDON,
Printed by *E. Cotes* for *Andrew Crook* at the *Green-Dragon* in *Pauls*-Church-yard, 1656.

A Letter sent upon the Information of Animadversions to come forth, upon the imperfect and surreptitious Copy of *Religio Medici*; whilst this true one was going to the PRESSE.

Honourable Sir,

Ive your servant who hath ever honour'd you leave to take notice of a book at present in the Press, intituled (as I am informed) Animadversions *upon a Treatise lately printed under the name of* Religio Medici; *hereof I am advertised, you have descended to be the Author. Worthy Sir, permit your Servant to affirm there is contain'd therein nothing that can deserve the Reason of your contradictions,*

much lesse the candor of your Animadversi-
ons: and to certifie the truth thereof; that
book (whereof I do acknowledge my self the
Author) was penn'd many yeares past, and
(what cannot escape your apprehension) with
no intention for the Press, or the least desire
to oblige the Faith of any man to its asser-
tions: but what hath more especially embol-
dened my Pen unto you at present is, that the
same piece contrived in my private study,
and as an exercise unto my self, rather then
exercitation for any other, having past from
my hand under a broken and imperfect copy,
by frequent transcription it stil run forward
in corruption, & after the addition of some
things, omission of others, and transposition
of many, without my assent or privacy, the
liberty of these times committed it unto the
Press, from whence it issued so disguised,
the Author without distinction could not
acknowledge it. Having thus miscarried,
within a few weeks I shall, God willing, de-
liver unto the Press the true and intended
Originall (whereof in the mean time your
worthy self may command a view;) other-
wise when ever that Copy shall be extant, it
will most clearly appeare how far the Text
hath

hath been miſtaken, and all obſervations, gloſſes, or exercitations thereon, will in a great part impugne the Printer or tranſcriber, rather then the Author. If after that you ſhall eſteeme it worth your vacant hours to diſcourſe thereon, you ſhall but take that liberty which I aſſume my ſelf, that is, freely to abound in your ſenſe, as I have done in my own. However you ſhall determine, you ſhall ſufficiently honour me in the vouchſafe of your refute, and I obliege the whole world in the occaſion of your Pen.

Norwich,
March. 3.
1642.

Your Servant,

T. B.

Worthy Sir,

Speedily upon the Receipt of your Letter of the third Current, I sent to finde out the Printer that Mr. Crooke (who delivered me yours) told me was printing something under my name, concerning your Treatise of Religio Medici, and to forbid him any further proceeding therein; But my servant could not meet with him; Whereupon I have left with Mr. Crooke a Note to that purpose, entreating him to deliver it to the Printer. I verily beleeve there is some mistake in the information given you, and that what is printing must be from some other Pen then mine, for such reflexions as I made upon your learn'd and ingenious discourse, are so far from meriting the Press, as they can tempt no body to a serious reading of them, they were Notes hastily set down, as I suddenly ran over your excellent piece, which is of so weighty subject and so strongly penned, as requireth much time,

time, and ſharp attention but to comprehend it; whereas what I writ was the imployment but of one ſitting; and there was not twenty four hours between my receiving my Lord of Dorſets letter that occaſioned what I ſaid, and the finiſhing my anſwer to him; and yet part of that time was taken up in procuring your book, which he deſired me to read, and give him an accompt of, for till then I was ſo unhappy as never to have heard of that worthy diſcourſe. If that letter ever come to your view, you will ſee the high value I ſet upon your great parts: And if it ſhould be thought I have been ſomething too bold in differing from your ſenſe, I hope I ſhall eaſily obtain pardon when it ſhall be conſidered, that his Lordſhip aſſigned it me as an exercitation to oppoſe; in it for entertainment, ſuch paſſages as I might judge capable thereof; wherein what liberty I took is to be attributed to the ſecurity of a private letter, and to my not knowing (nor my Lords) the perſon whom it concerned.

But Sir, now that I am ſo happy as to have that knowledge, I dare aſſure you, that nothing ſhal ever iſſue from me, but ſavouring of all honor, eſteem, and reverence both to

your

your ſelf, and that worthy production of yours. If I had the vanity to give my ſelf reputation by entring the liſts in publique with ſo eminent and learned a man as you are, yet I know right well, I am no waies able to do it; it would be a very unequall congreſs: I pretend not to learning, thoſe ſlender notions I have are but diſ-joynted pieces I have by chance gleaned up here and there: To encounter ſuch a ſinewy Oppoſite, or make Animadverſions upon ſo ſmart a piece as yours is, requireth a ſolid ſtock and exerciſe in School learning. My ſuperficial beſprinkling will ſerve only for a private letter, or familiar diſcourſe with Lay auditors. With longing I expect the coming abroad of the true Copy of that Book, whoſe falſe and ſtoln one hath already given me ſo much delight. And ſo aſſuring you I ſhall deem it a great good fortune to deſerve your favour and friendſhip, I kiſs your hand and reſt

Wincheſter
Houſe the
20 of March
1642.

Your moſt humble
Servant,
Kenelm Digby.

To ſuch as have, or ſhall peruſe the Obſervations upon a former corrupt copy of this Book.

THere are ſome men that Politian *ſpeaks of,* Cui quàm recta manus, tam fuit & facilis: *and it ſeems the Author to the Obſervations upon this book, would arrogate as much to himſelfe, for they were by his own confeſſion, but the conceptions of one night, a haſty birth, and ſo it proves: for what is really controllable, he generally omitteth; and what is falſe upon the error of the Copy, he doth not alwayes take notice of; and wherein he would contradict, he miſtaketh, or traduceth the intention, and (beſides a parentheſis ſometimes upon the Author) only medleth with thoſe points from whence he takes a hint to deliver his prepared conceptions: But the groſs of his book is made ont by diſcourſes collateral, and digreſſions of*

of his own, not at all emergent from this discourse; which is easily perceptible unto the intelligent Reader. Thus much I thought good to let thee understand, without the Authors knowledge, who slighting the refute hath inforcedly published (as a sufficient confutation) his own Book: and in this I shall not make so bold with him, as the Observator hath done with that noble Knight, whose name he hath wrongfully prefixed, as I am informed, to slight Animadversions; but I leave him to repentance, and thee to thy satisfaction.

Farewell.

Yours A. B.

To

To the Reader.

CErtainly that man were greedy of life, who ſhould deſire to live when all the world were at an end; and he muſt needs be very impatient, who would repine at death in the ſociety of all things that ſuffer under it. Had not almoſt every man ſuffered by the preſs; or were not the tyranny thereof become univerſal; I had not wanted reaſon for complaint: but in times wherein I have lived to behold the higheſt perverſion of that excellent invention, the name of his Majeſty defamed, the honour of parliament depraved, the writings of both depravedly, anticipatively, counterfeitly imprinted; complaints may ſeem ridiculous in private perſons, and men of my condition may be as incapable of affronts as hopeleſs of their reparations. And truly had not the duty I owe unto the importunity of friends, and

the

the allegiance I must ever acknowledge unto truth, prevailed with me, the inactivity of my disposition might have made these sufferings continual, and time that brings other things to light, should have satisfied me in the remedy of its oblivion. But because things evidently false are not only printed, but many things of truth most falsly set forth in this latter I could not but think my self engaged: for though we have no power to redresse the former, yet in the other reparation being within our selves, I have at present represented unto the world a ful and intended copy of that Piece which was most imperfectly and surreptitiously published before.

This I confesse about seven years past, with some others of affinity thereto, for my private exercise and satisfaction, I had at leasurable hours composed; which being communicated unto one, it became common unto many, and was by transcription successively corrupted until it arrived in a most depraved Copie at the Presse. He that shall pursue that work, and shall take notice of sundry particularities and personall expressions therein, will easily discern the

intention was not publick: and being a private exercise directed to my selfe, what is delivered therein was rather a memoriall unto mee then an example or rule unto any other: and therefore if there be any singularity therein correspondent unto the private conceptions of any man, it doth not advantage them; or if dissentaneous thereunto, it no way overthrowes them. It was penned in such a place and with such advantage, that (I protest) from the first setting of pen unto paper, I had not the assistance of any good book, whereby to promote my invention, or relieve my memory; and therefore there might be many reall lapses therein, which others might take notice of, and more that I suspected my selfe. It was set down many years past, and was the sense of my conceptions at that time, not an immutable law unto my advancing judgment at all times, and therefore there might be many things therein plausible unto my passed apprehension, which are not agreeable unto my present self. There are many things delivered Rhetorically, many expressions therein meerly Tropicall, and as they best illustrate my intention; and therefore also

there are many things to be taken in a ſoft and flexible ſenſe, and not to be called unto the rigid teſt of reaſon. Laſtly, all that is contained therein is in ſubmiſſion unto maturer diſcernments, and as I have declared ſhall no further father them then the beſt and learned judgements ſhal authorize them; under favour of which conſiderations I have made its ſecrecy publick, and committed the truth thereof to every ingenuous Reader.

Tho. Browne.

RELIGIO *MEDICI.*

FOr my Religion, though *Sect.* 1.
there bee severall circumstances that might perswade the world I have none at all, as the generall scandall of my profession, the naturall course of my studies, the indifferency of my behaviour, and discourse in matters of Religion, neither violently defending one, nor with that common ardour and contention opposing another; yet in despight hereof I dare, without usurpation, assume the honourable style of a Christian: not that I meerely owe this title to the Font, my education, or clime wherein I was borne, as being bred up either to confirme those principles my parents instil-

led into my unwary understanding; or by a generall consent proceed in the Religion of my Country: But having, in my riper yeares, and confirmed judgement, seene and examined all, I find my selfe obliged by the principles of Grace, and the law of mine owne reason, to embrace no other name but this; neither doth herein my zeale so farre make me forget the generall charity I owe unto humanity, as rather to hate then pity Turkes, Infidels, and (what is worse) Jewes, rather contenting my selfe to enjoy that happy stile, then maligning those who refuse so glorious a title.

Sect. 2. But becaus the name of a Christian is become too generall to expresse our faith, there being a Geography of Religions as well as Lands, and every Clime distinguished not onely by their Lawes and Limits, but circumscribed by their doctrines and rules of Faith; To be particular, I am of that reformed new-cast Religion, wherein I dislike nothing but the name, of the same beliefe our Saviour taught, the Apostles disseminated, the Fathers authorised, and the Martyrs confirmed;

firmed; but by the finiſter ends of Princes, the ambition and avarice of Prelates, and the fatall corruption of times, ſo decaied, impaired, and fallen from its native beauty, that it required the carefull and charitable hands of theſe times to reſtore it to its primitive integrity: Now the accidentall occaſion whereupon, the ſlender meanes whereby, the low and abject condition of the perſon by whom ſo good a worke was ſet on foote, which in our adverſaries beget contempt and ſcorn, fills me with wonder, and is the very ſame objection the inſolent Pagans firſt caſt at Chriſt and his Diſciples.

Yet have I not ſo ſhaken hands with *Sect.* 3.
thoſe deſperate Reſolutions, who had rather venture at large their decayed bottome then bring her in to be new trim'd in the dock; who had rather promiſcuouſly retaine all, then abridge any, and obſtinately be what they are, then what they have been, as to ſtand in diameter and ſwords point with them: we have reformed from them, not againſt them; for omitting thoſe improperations and termes of ſcurrility betwixt us, which

onely difference our affections, and not our cauſe, there is between us one common name and appellation, one faith, and neceſſary body of principles common to us both; and therefore I am not ſcrupulous to converſe and live with them, to enter their Churches in defect of ours, and either pray with them, or for them: I could never perceive any rationall conſequence from thoſe many texts which prohibite the children of Iſrael to pollute themſelves with the temples of the Heathens; we being all Chriſtians, and not divided by ſuch deteſted impieties as might prophane our prayers, or the place wherein we make them; or that a reſolved conſcience may not adore her Creator any where, eſpecially in places devoted to his ſervice; where if their devotions offend him, mine may pleaſe him, if theirs prophane it, mine may hallow it; Holy water and Crucifix (dangerous to the common people) deceive not my judgement, nor abuſe my devotion at all: I am, I confeſſe, naturally inclined to that, which miſguided zeale termes ſuperſtition; my common con-

converſation I doe acknowledge auſtere, my behaviour full of rigour, ſometimes not without moroſity; yet at my devotion I love to uſe the civility of my knee, my hat, and hand, with all thoſe outward and ſenſible motions, which may expreſſe, or promote my inviſible devotion. I ſhould violate my owne arme rather then a Church, nor willingly deface the memory of Saint or Martyr. At the ſight of a Croſſe or Crucifix I can diſpenſe with my hat, but ſcarſe with the thought or memory of my Saviour; I cannot laugh at, but rather pity the fruitleſſe journeys of Pilgrims, or contemne the miſerable condition of Fryers; for though miſplaced in circumſtance, there is ſomething in it of devotion. I could never heare the * *Ave Marie* Bell without an elevation, or thinke it a ſufficient warrant, becauſe they erred in one circumſtance, for me to erre in all, that is, in ſilence and dumbe contempt; whilſt therefore they directed their devotions to her, I offered mine to God, and rectified the errors of their prayers by rightly ordering mine owne; At a ſolemn

* A church Bell that tolls every day at 6 and 12. of the Clock, at the hearing whereof every one in what place ſoever either of houſe or ſtreet betakes him to his prayer, which is commonly directed to the *Virgin.*

Profeſſion I have wept abundantly while my conſorts, blind with oppoſition and prejudice, have fallen into an acceſſe of ſcorne and laughter: There are queſtionleſſe both in Greeke, Roman, and African Churches, ſolemnities and ceremonies, whereof the wiſer zeales doe make a Chriſtian uſe, and ſtand condemned by us; not as evill in themſelves, but as allurements and baites of ſuperſtition to thoſe vulgar heads that looke aſquint on the face of truth, and thoſe unſtable judgements that cannot conſiſt in the narrow point and centre of vertue without a reele or ſtagger to the circumference.

Sect. 4. As there were many reformers, ſo likewiſe many reformations; Every Country proceeding in a particular way and Method, according as their nationall intereſt together with their conſtitution and clime inclined them, ſome angrily and with extremity, others calmely, and with mediocrity, not rending, but eaſily dividing the community, and leaving an honeſt poſſibility of a reconciliation, which though peaceable

Spirits

Spirits doe desire, and may conceive that revolution of time, and the mercies of God may effect; yet that judgement that shall consider the present antipathies between the two extremes, their contrarieties in condition, affection and opinion, may with the same hopes expect an union in the poles of Heaven.

Sect. 5. But to difference my self neerer, & draw into a lesser circle: There is no Church whose every part so squares unto my conscience, whose articles, constitutions, and customes seeme so consonant unto reason, and as it were framed to my particular devotion, as this whereof I hold my beliefe, the church of *England*, to whose faith I am a sworne subject; and therefore in a double obligation, subscribe unto her Articles, and endeavour to observe her Constitutions: whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humor and fashion of my devotion, neither believing this, because *Luther* affirmed it, or disproving that, because *Calvin* hath disavouched it: I condemne not all things in the Coun-

Councell of *Trent*, not approve all in the Synod of *Dort*. In briefe, where the Scripture is silent, the Church is my Text; where that speaks, 'tis but my Comment; where there is a joynt silence of both, I borrow not the rules of my Religion from *Rome* or *Geneva*, but the dictates of my own reason: It is an unjust scandall of our adversaries, and a grosse errour in our selves, to compute the Nativity of our religion from *Henry* the eight, who though he rejected the Pope refus'd not the faith of *Rome*, and effected no more then what his owne Predecessors desired and assayed in ages past, and was conceived the State of *Venice* would have attempted in our dayes. It is as uncharitable a point in us to fall upon those popular scurrilities and opprobrious scoffs of the Bishop of *Rome*, whom as a temporall Prince, we owe the duty of good language: I confesse there is cause of passion between us; by his sentence I stand excommunicated, Heretick is the best language he affords me, yet can no eare witnesse I ever returned to him the name of Antichrist,

christ, Man of sinne, or whore of *Babylon*; It is the method of charity to suffer without reaction: those usuall satyrs, and invectives of the Pulpit may perchance produce a good effect on the vulgar, whose eares are opener to Rhetorick then Logick, yet doe they in no wise confirm the faith of wiser beleevers, who know that a good cause needs not to be pardon'd by passion, but can sustain it self upon a temperate dispute.

I could never divide my selfe from any man upon the difference of an opinion, or be angry with his judgement for not agreeing with me in that, from which perhaps within a few dayes I should dissent my selfe: I have no Genius to disputes in Religion, and have often thought it wisedome to decline them, especially upon a disadvantage, or when the cause of truth might suffer in the weakenesse of my patronage: where we desire to be informed, 'tis good to contest with men above our selves; but to confirme and establish our opinions, 'tis best to argue with judgements below our own, that the freqnent spoiles *Sect. 6.*

and

and victories over their reasons may settle in our selves an esteeme, and confirmed opinion of our owne. Every man is not a proper champion for Truth, nor fit to take up the Gantlet in the cause of Verity: Many from the ignorance of these Maximes, and an inconsiderate zeale unto Truth, have too rashly charged the troopes of error, and remaine as Trophees unto the enemies of Truth: A man may be in as just possession of Truth as of a City, and yet be forced to surrender; tis therefore farre better to enjoy her with peace, then to hazzard her on a battell: If therefore there rise any doubts in my way, I doe forget them, or at least deferre them, till my better setled judgement, and more manly reason be able to resolve them; for I perceive every mans owne reason is his best *Oepidus*, and will upon a reasonable truce, find a way to loose those bonds wherewith the subtilties of error have enchained our more flexible and tender judgements. In Philosophy where truth seemes double-faced, there is no man more paradoxicall then my self, but in

in Divinity I love to keep the road, and though not in an implicite, yet an humble faith, follow the great wheele of the Church, by which I move, not reserving any proper poles or motion from the epicycle of my owne brain; by this meanes I have no gap for Heresies, Schismes or Errors, of which at present I hope I shall not injure Truth, to say, I have no taint or tincture; I must confesse my greener studies have beene polluted with two or three, not any begotten in the latter Centuries, but old and obsolete, such as could never have been revived, but by such extravagant and irregular heads as mine; for indeed Heresies perish not with their Authors, but like the River *Arethusa*, though they lose their currents in one place, they rise up againe in another: one generall Councell is not able to extirpate one single Heresie, it may be canceld for the present, but revolution of time & the like aspects from Heaven, will restore it, when it will flourish till it be condemned againe; for as though there were a *Metempsuchosis*, and the soule of one man

passed

passed into another, opinions doe finde after certaine revolutions, men and mindes like those that first begat them. To see our selves againe wee neede not looke for * *Platoes* yeare; every man is not onely himselfe; there have beene many *Diogenes*, and as many *Timons*, though but few of that name; men are lived over againe, the world is now as it was in ages past, there was none then, but there hath been some one since that parallels him, and as it were his revived selfe.

* A revolution of certaine thousand yeares when all things should returne unto their former estate and be be teaching againe in his schoole as when he delivered this opinion.

Sect. 7. Now the first of mine was that of the Arabians, that the soules of men perished with their bodies, but should yet be raised againe at the last day; not that I did absolutely conceive a mortality of the soule; but if that were, which faith, not Philosophy hath yet throughly disproved, and that both entred the grave together, yet I held the same conceit thereof that we all doe of the body, that it rise againe. Surely it is but the merits of our unworthy natures, if wee sleepe in darknesse, untill the last alarum: A serious reflex upon my owne unworthinesse

neſſe did make me backward from challenging this prerogative of my ſoule; ſo I might enjoy my Saviour at the laſt, I could with patience be nothing almoſt unto eternity. The ſecond was that of *Origen*, that God would not perſiſt in his vengeance for ever, but after a definite time of his wrath hee would releaſe the damned ſoules from torture; Which errour I fell into upon a ſerious contemplation of the great attribute of God his Mercy, and did a little cheriſh it in my ſelfe, becauſe I found therein no malice, and a ready weight to ſway me from the other extream of deſpair, whereunto melancholy and contemplative natures are too eaſily diſpoſed. A third there is which I did never poſitively maintaine or practiſe, but have often wiſhed it had been conſonant to Truth, and not offenſive to my Religion, and that is the prayer for the dead; whereunto I was inclined from ſome charitable inducements, whereby I could ſcarſe containe my prayers for a friend at the ringing of a Bell, or behold his corpes without an oraiſon for his ſoule: 'Twas a good way me thought to

be

be remembred by posterity, and farre more noble then an Historie. These opinions I never maintained with pertinacity, or endeavoured to enveagle any mans belief unto mine, nor so much as ever revealed or disputed them with my deerest friends; by which meanes I neither propagated them in others, nor confirmed them in my selfe, but suffering then to flame upon their owne substance without addition of new fuell, they went out insensibly of themselves; therefore these opinions, though condemned by lawfull Councels, were not Heresies in me, but bare Errors and single Lapses of my understanding, without a joynt depravity of my will: Those have not onely depraved understandings, but diseased affections, which cannot enjoy a singularity without a Heresie, or be the author of an opinion, without they be of a Sect also; this was the villany of the first schisme of *Lucifer*, who was not content to erre alone, but drew into his faction many Legions of Spirits; and upon this experience hee tempted onely *Eve*, as well understanding the communi-

communicable nature of sin, and that to deceive but one, was tacitely and upon consequence to delude them both.

That Heresies should arise we have *Sect.* 8. the prophesie of Christ, but that old ones should bee abolished wee hold no prediction. That there must be heresies, is true, not onely in our Church, but also in any other: even in Doctrines heretical there will be super-heresies, and Arians not onely divided from their Church, but also among themselves: for heads that are disposed unto Schisme and complexionably propense to innovation, are naturally disposed for a community, nor will be ever confined unto the order or oeconomy of one body; and therefore when they separate from others they knit but loosely among themselves; nor contented with a generall breach or dichotomie with their Church, do subdivide and mince themselves almost into Atomes. 'Tis true, that men of singular parts and humours have not been free from singular opinions and conceits in all ages; retaining something not onely beside the opinion

of his owne Church or any other, but alſo any particular Author: which notwithſtanding a ſober judgement may do without offence or hereſie; for there is yet after all the decrees of Councels and the niceties of the Schooles, many things untouch'd, unimagin'd, wherein the liberty of an honeſt reaſon may play and expatiate with ſecurity, and farre without the circle of an hereſie.

§. 9. As for thoſe wingy myſteries in Divinity, and aery ſubtilties in Religion, which have unhing'd the braines of better heads, they never ſtretched the *Pia Mater* of mine; me thinks there bee not impoſſibilities enough in Religion for an active faith; the deepeſt myſteries ours containes, have not onely been illuſtrated, but maintained by ſyllogiſme, and the rule of reaſon. I love to loſe my ſelfe in a myſtery, to purſue my reaſon to an *Oh altitudo*. 'Tis my ſolitary recreation to poſe my apprehenſion with thoſe involved ænigma's and riddles of the Trinity, with Incarnation and Reſurrection. I can anſwer all the

the objections of Satan, and my rebellious reason, with that odde resolution I learned of *Tertullian*, *Certum est quia impossibile est.* I desire to exercise my faith in the difficultest point; for to credit ordinary and visible objects is not faith, but perswasion. Some beleeve the better for seeing Christ his Sepulchre; and when they have seen the Red Sea, doubt not of the miracle. Now contrarily I blesse my selfe, and am thankfull that I lived not in the dayes of miracles, that I never saw Christ nor his Disciples; I would not have been one of those Israelites that passed the Red Sea, nor one of Christs Patients, on whom hee wrought his wonders; then had my faith been thrust upon me, nor should I enjoy that greater blessing pronounced to all that beleeve and saw not. 'Tis an easie and necessary belief to credit what our eye and sense hath examined: I beleeve he was dead, and buried, and rose againe; and desire to see him in his glory rather then to contemplate him in his Cenotaphe, or Sepulchre. Nor is this much to beleeve, as we have reason, we

owe this faith unto History: they onely had the advantage of a bold and noble faith, who lived before his comming, who upon obscure prophesies and mysticall Types could raise a belief, and expect apparent impossibilities.

Sect. 10. 'Tis true there is an edge in all firme belief, and with an easie Metaphor wee may say the Sword of faith; but in these obscurities I rather use it, in the adjunct the Apostle gives it, a buckler; under which I conceive a wary combatant may lie invulnerable. Since I was of understanding to know we knew nothing, my reason hath been more pliable to the will of faith; I am now content to understand a mystery without a rigid definition in an easie and Platonick description. That * allegoricall description of *Hermes*, pleaseth mee beyond all the Metaphysicall definitions of Divines; where I cannot satisfie my reason, I love to humor my fancy; I had as lieve you tell mee, that *anima est angelus hominis, est Corpus Dei*, as *Entelechia, Lux est umbra Dei*, as *actus perspicui*: where there is an obscurity too deepe for our reason

* *Sphæra, cujus centrum ubiq; circumferentia nullibi*

reason, 'tis good to set downe with a description, periphrasis, or adumbration; for by acquainting our reason how unable it is to display the visible and obvious effects of nature, it becomes more humble and submissive unto the subtilties of faith: and thus I teach my haggard and unreclaimed Reason to stoope unto the lure of Faith. I beleeve there was already a tree whose fruit our unhappy parents tasted, though in the same chapter, when God forbids it, 'tis positively said, the plants of the fields were not yet growne; for God had not caused it to raine upon the earth. I beleeve that the Serpent (if we shall literally understand it) from his proper forme and figure, made his motion on his belly before the curse. I finde the tryall of the Pucellage and Virginity of women, which God ordained the Jewes, is very fallible. Experience and History informes me, that not onely many particular women, but likewise whole Nations have escaped the curse of childbirth, which God seemes to pronounce upon the whole Sex; yet do I beleeve that all this is

true, which indeed my reaſon would perſwade me to be falſe; and this I think is no vulgar part of faith, to beleeve a thing not onely above, but contrary to reaſon, and againſt the arguments of our proper ſenſes.

Sect. 11. In my ſolitary and retired imagination, (*Neque enim cum porticus, aut me lectulus accepit, deſum mihi*) I remember I am not alone, and therefore forget not to contemplate him and his attributes who is ever with me, eſpecially thoſe two mighty ones, his wiſdome and eternity: with the one I recreate, with the other I confound my underſtanding: for who can ſpeake of eternity without a ſolœciſme, or thinke thereof without an extaſie? Time we may comprehend, 'tis but five dayes elder then our ſelves, and hath the ſame Horoſcope with the world, but to retire ſo farre backe as to apprehend a beginning, to give ſuch an infinite ſtart forward as to conceive an end in an eſſence that wee affirme hath neither the one nor the other; it puts my reaſon to Saint *Pauls* Sanctuary; my Philoſophy dares not ſay

say the Angels can do it; God hath not made a creature that can comprehend him, 'tis a priviledge of his owne nature; *I am that I am*, was his own definition unto *Moses*; and 'twas a short one to confound mortality, that durst question God, or aske him what hee was; indeed hee onely is, all others have and shall bee, but in etrnity there is no distinction of Tenses; and therefore that terrible term *Predestination*, which hath troubled so many weak heads to conceive and the wisest to explaine, is in respect to God no prescious determination of our estates to come, but a definitive blast of his will already fulfilled, and at the instant that he first decreed it; for to his eternity which is indivisible, and altogether, the last Trump is already sounded, the reprobates in the flame, and the blessed in *Abrahams* bosome. Saint *Peter* speaks modestly, when hee saith a thousand years to God are but as one day: for to speake like a Philosopher, those continued instances of time which flow into thousand yeares, make not to him one moment; what to us is

to come, to his Æternity is present, his whole duration being but one permanent point without succession, parts, flux, or division.

Sect. 12. There is no attribute that addes more difficulty to the mystery of the Trinity, where though in a relative way of Father and Son, wee must deny a priority. I wonder how *Aristotle* could conceive the World eternall, or how hee could make good two Eternities: his similitude of a Triangle, comprehended in a square, doth somewhat illustrate the Trinity of our soules, and that the Triple Unity of God; for there is in us not three, but a Trinity of Soules, because there is in us, if not three distinct soules, yet differing faculties, that can, and do subsist apart in different subjects, and yet in us are so united as to make but one soule and substance; if one soule were so perfect as to informe three distinct bodies, that were a petty Trinity: conceive the distinct number of three, not divided nor separated by the intellect, but actually comprehended in its Unity, and that is a perfect Trinity. I have often admired

admired the mysticall way of *Pythagoras*, and the secret Magick of numbers; Beware of Philosophy, is a precept not to bee received in too large a sense; for in this masse of nature there is a set of things that carry in their front, though not in capitall Letters, yet in Stenography and short Characters, something of Divinity, which to wiser reasons serve as Luminaries in the abysse of knowledge, and to judicious beliefes, as scales and roundles to mount the pinnacles and highest pieces of Divinity. The severe Schooles shall never laugh mee out of the Philosophy of *Hermes*, that this visible world is but a picture of the invisible, wherein, as in a pourtract, things are not truely, but in equivocall shapes; and as they counterfeit some more reall substance in that invisible Fabrick.

That other attribute wherewith I re- *Sect.* 13.
create my devotion, is his Wisdome, in which I am happy; and for the contemplation of this onely, do not repent mee that I was bred in the way of study: The advantage I have of the vulgar, with the content and happinesse I con-

ceive

ceive therein, is an ample recompence for all my endeavours, in what part of knowledge soever. Wisedome is his most beauteous attribute, no man can attain unto it, yet *Solomon* pleased God when he desired it. He is wise, because he knowes all things, and hee knoweth all things, because he made them all, but his greatest knowledge is in comprehending that hee made not, that is, himselfe. And this is also the greatest knowledge in man. For this do I honour my owne profession, and embrace the counsel even of the Devil himselfe: had he read such a Lecture in Paradise, as he did at * *Delphos*, we had better known our selves, nor had we stood in fear to know him. I know he is wise in all, wonderfull in what wee conceive, but far more in what wee comprehend not; for we behold him but asquint upon reflexe or shadow; our understanding is dimmer then *Moses* eye, wee are ignorant of the back parts, or lower side of his Divinity; therefore to prie into the maze of his Counsels, is not onely folly in man, but presumption even in Angels; like us, they are his servants

* γνῶθι σεαυτὸν, *Nosce teipsum.*

servants, not his Senators; he holds no Counsell, but that mysticall one of the Trinity, wherein though there be three persons, there is but one mind that decrees without contradiction: nor needs hee any, his actions are not begot with deliberation, his wisedome naturally knows what's best; his intellect stands ready fraught with the superlative and purest Idea's of goodnesse; consultation and election, which are two motions in us, make but one in him; his actions springing from his power, at the first touch of his will. These are Contemplations Metaphysicall, my humble speculations have another Method, and are content to trace and discover those expressions he hath left in his creatures, and the obvious effects of nature; there is no danger to profound these mysteries, no *sanctum sanctorum* in Philosophy: The world was made to be inhabited by Beasts, but studied and contemplated by man: 'tis the debt of our reason we owe unto God, and the homage we pay for not being beasts; without this the world is still as though it

had

had not been, or as it was before the first day when as yet there was not a creature that could conceive, or say there was a world. The wisedome of God receives small honour from those vulgar heads, that rudely stare about, and with a grosse rusticity admire his workes; those highly magnifie him whose Judicious enquiry into his acts, and deliberate research into his creatures, returne the duty of a devout and learned admiration.

Therefore,

Search while thou wilt, and let thy reason goe
To ransome truth even to the abysse below,
Rally the scattered causes, and that line
Which nature twists be able to untwine.
It is thy Makers will, for unto none
But unto reason can he ere be knowne. (ours
The Devills doe know thee, but those damned mete-
Build not thy glory, but confound thy creatures.
Teach my indeavours so thy workes to read,
That learning them, in thee I may proceed.
Give thou my reason that instructive flight,
Whose weary wings may on thy hands still light.
Teach me to soare aloft, yet ever so,
When neare the sunne, to stoope againe below.
Thus shall my humble feathers safely hover, (cover.
And though neere earth, more then the heavens dis-
And then at last, when homeward I shall drive

Rich

Rich with the Spoyles of nature to my hive,
There will I ſit, like that induſtrious flye,
Buzzing thy prayſes, which ſhal never die,
Till death abrupts them, and ſucceeding glory
Bid me goe on in a more laſting ſtory.

And this is almoſt all wherein an humble creature may endeavour to requite, and ſome way to retribute unto his Creator; for if not he that ſayeth *Lord, Lord, but he that doth the will of his Father, ſhall be ſaved*; certainely our wills muſt bee our performances, and our intents make our our actions; otherwiſe our pious labours ſhall find anxiety in their graves, and our beſt endeavours not hope, but feare a reſurrection.

There is but one firſt cauſe, and foure ſecond cauſes of all things; ſome are without efficient, as God; others without matter, as Angels; ſome without forme, as the firſt matter; but every Eſſence created or uncreated, hath its finall cauſe, and ſome poſitive end both of its Eſſence and operation; This is the cauſe I grope after in the workes of nature; on this hangs the providence of God to raiſe ſo beauteous a ſtructure,

Sect. 14.

as the world and the creatures thereof, was but his Art, but their ſundry and divided operations with their predeſtinated ends, are from the Treaſury of his wiſedome. In the cauſes, nature, and affections of the Eclipſe of Sunne and Moone, there is moſt excellent ſpeculation; but to profound farther, and to contemplate a reaſon why his providence hath ſo diſpoſed and ordered their motions in that vaſt circle, as to conjoyne and obſcure each other, is a ſweeter piece of reaſon, and a diviner point of Philoſophy; therefore ſometimes and in ſome things there appears to me as much Divinity in *Galen* his Books *De uſu partium*, as in *Suarez* Metaphyſicks: Had *Ariſtotle* been as curious in the enquiry of this cauſe as he was of the other, hee had not left behinde him an imperfect piece of Philoſophy, but an abſolute tract of Divinity.

Sect. 15. *Natura nihil agit fruſtra*, is the onely indiſputable Axiome in Philoſophy; there are no *Groteſques* in nature; not any thing framed to fill up empty cantons, and unneceſſary ſpaces; in the moſt im-

reof, nperfect creature, and ſuch as were and ot preſerved in the Arke, but having eſti- eir ſeeds and principles in the wombe f his f nature, are every where where the d af- ower of the Sunne is; in theſe is the and iſdome of his hand diſcovered: Out ula- f this ranke *Solomon* choſe the object d to f his admiration; indeed what reaſon ovi- ay not goe to Schoole to the wiſe- ered ome of Bees, Aunts, and Spiders? what to iſe hand teacheth them to doe what s a eaſon cannot teach us? ruder heads ner tand amazed at thoſe prodigious pieces me- f nature, Whales, Elephants, Dromida- ars ies, and Camels; theſe I confeſſe, are his he Coloſſus and Majeſtick pieces of her eta- and; but in theſe narrow Engins there ous s more curious Mathematicks, and the of ivility of theſe little Citizens, more im eatly ſet forrh the wiſedome of their but Maker; Who admires not *Regio-Monta-* ely *nus* his Fly beyond his Eagle, or won- y; lers not more at the operation of two a- ſoules in thoſe little bodies, than but one n- n the trunck of a Cedar? I could ne- oſt ver content my contemplation with m- thoſe generall pieces of wonder, the

flux

flux and reflux of the sea, the increase of Nile, the conversion of the Needle to the North, and have studyed to match and parallel those in the more obvious and neglected pieces of Nature, which without further travell I can doe in the Cosmography of my selfe; wee carry with us the wonders wee seeke without us: There is all *Africa*, and her prodigies in us; we are that bold and adventurous piece of nature, which he that studies, wisely learnes in a *compendium*, what others labour at in a divided piece and endlesse volume.

Sect. 16. Thus there are two Bookes from whence I collect my Divinity; besides that written one of God, another of his servant Nature, that universall and publike Manuscript, that lies expans'd unto the eyes of all; those that never saw him in the one, have discovered him in the other: This was the Scripture and Theologie of the Heathens; the naturall motion of the Sun made them more admire him, than its supernaturall station did the Children of Israel; the ordinary effect of nature wrought

wrought more admiration in them, than in the other all his miracles; surely the Heathens knew better how to joine and read these mysticall Letters, than wee Christians, who cast a more careleſſe eye on these common Hieroglyphicks, and disdain to suck Divinity from the flowers of Nature. Nor do I so forget God, as to adore the name of Nature; which I define not with the Schools, the principle of motion and rest, but, that streight and regular line, that serled and constant course the Wisedome of God hath ordained the actions of his Creatures, according to their several kinds. To make a revolution every day, is the nature of the Sunne, because that necessary course which God hath ordained it, from which it cannot swerve, by a faculty from that voice which first did give it motion. Now this course of Nature God seldome alters or perverts, but like an excellent Artist hath so contrived his worke, that with the selfe same instrument without a new creation hee may effect his obscurest designes. Thus hee sweetneth the Water with a Wood,

preſerveth the creatures in the Arke, which the blaſt of his mouth might have as eaſily created: for God is like a skilfull Geometrician, who when more eaſily and with one ſtroke of his Compaſſe, he might deſcribe, or divide a right line, had yet rather do this in a circle or longer way; according to the conſtituted and forelaid principles of his Art: yet this rule of his he doth ſometimes pervert, to acquaint the world with his Prerogative, leſt the arrogancy of our reaſon ſhould queſtion his power, and conclude he could not; and thus I call the effects of nature the works of God, whoſe hand and inſtrument ſhe only is; and therefore to aſcribe his actions unto her, is to devolve the honour of the principall agent, upon the inſtrument; which if with reaſon we may do, then let our hammers riſe up and boaſt they have built our houſes, and our pens receive the honour of our writing. I hold there is a generall beauty in the workes of God, and therefore no deformity in any kinde or ſpecies of creature whatſoever: I cannot tell by what Logick wee call a Toad, a Bear, or

an

an Elephant, ugly, they being created in those outward shapes and figures which best express those actions of their inward formes. And having past that generall Visitation of God, who saw that all that he had made was good, that is, conformable to his will, which abhors deformity, and is the rule of order and beauty; there is no deformity but in monstrosity, wherein notwithstanding there is a kinde of beauty, Nature so ingeniously contriving the irregular parts, as they become sometimes more remarkeable than the principall Fabrick. To speake yet more narrowly, there was never any thing ugly, or mis-shapen, but the Chaos; wherein notwithstanding, to speak strictly, there was no deformity, because no forme, nor was it yet impregnant by the voice of God: Now nature is not at variance with art, nor art with nature; they being both the servants of his providence: Art is the perfection of Nature: Were the world now as it was the sixth day, there were yet a Chaos: Nature hath made one World, and Art another. In briefe, all things are

artificiall, for Nature is the Art of God.

Sect. 17. This is the ordinary and open way of his providence, which Art and Industry have in a good part discovered, whose effects wee may foretell without an Oracle: to foreshew these is not Prophesie, but Prognostication. There is another way full of Meanders and Labyrinths, whereof the Devill and Spirits have no exact Ephemerides, and that is a more particular and obscurer method of his providence, directing the operations of individualls and single Essences; this we call Fortune, that serpentine and crooked line, whereby he drawes those actions his wisdome intends in a more unknowne and secret way; This cryptick and involved method of his providence have I ever admired, nor can I relate the history of my life, the occurrences of my dayes, the escapes of dangers, and hits of chance with a *Beze las Manos* to Fortune, or a bare Gramercy to my good starres: *Abraham* might have thought the Ram in the thicket came thither by accident; humane reason would have said that meere chance conveyed

veyed *Moſes* in the Arke to the ſight of *Pharaohs* daughter: what a Labyrinth is there in the ſtory of *Joſeph*, able to convert a Stoick? Surely there are in every mans life certaine rubs, doublings and wrenches, which paſſe a while under the effects of chance, but at the laſt well examined, prove the meere hand of God: 'Twas not dumbe chance, that to diſcover the Fougade or Powder plot, contrived a miſcarriage in the Letter. I like the victory of 88. the better for that one occurrence which our enemies imputed to our diſhonour, and the partiality of Fortune, to wit, the tempeſts and contrariety of Winds. King *Philip* did not detract from the Nation, when hee ſaid, hee ſent his Armado to fight with men, and not to combate with the windes. Where there is a manifeſt diſproportion betweene the powers and forces of two ſeverall agents, upon a maxime of reaſon wee may promiſe the victory to the ſuperiour, but when unexpected accidents ſlip in, and unthought of occurrences intervene, theſe muſt proceed from a power that owes no obedience to

those axioms: where, as in the writing upon the wall, we behold the hand, but see not the spring that moves it. The successe of that petty Province of Holland (of which the grand Seigneur proudly said, That if they should trouble him as they did the Spaniard, hee would send his men with shovels and picke-axes, and throw it into the Sea) I cannot altogether ascribe to the ingenuity and industry of the people, but to the mercy of God that hath disposed them to such a thriving *Genius*; and to the will of his providence, that disposeth her favour to each Country in their preordinate season. All cannot be happy at once, for because the glory of one State depends upon the ruine of another, there is a revolution and vicissitude of their greatnesse, and must obey the swing of that wheele, not moved by Intelligences, but by the hand of God, whereby all Estates arise to their Zenith and vertical points, according to their predestinated periods. For the lives not only of men, but of Common-weales, and the whole world run not upon an Helix that still enlargeth,

enlargeth, but on a Circle, where arriving to their Meridian, they decline in obscurity, and fall under the Horizon againe.

Sect. 18.

These must not therefore bee named the effects of Fortune, but in a relative way, and as wee terme the workes of nature; it was the ignorance of mans reason that begat this very name, and by a careless terme miscalled the providence of God: for there is no liberty for causes to operate in a loose and stragling way, nor any effect whatsoever, but hath its warrant from some universall or superiour cause. 'Tis not a ridiculous devotion to say a prayer before a game at Tables; for even in *fortilegies* and matters of greatest uncertainty, there is a setled and preordered course of effects: it is wee that are blind, not Fortune; because our eye is too dim to discover the mystery of her effects, we foolishly paint her blind, and hoodwink the providence of the Almighty. I cannot justifie that contemptible proverb, *That Fooles only are fortunate*; or that insolent Paradox, *That a wiseman is out of the reach of for-*

tune, much leſſe thoſe opprobrious Epithets of Poets, *Whore*, *Baud*, and *Strumpet*. 'Tis I confeſſe the common fate of men of ſingular gifts of minde, to be deſtitute of thoſe of fortune; which doth not any way deject the Spirit of wiſer judgements, who throughly underſtand the juſtice of this proceeding; and being enriched with higher donatives, caſt a more careleſſe eye on theſe vulgar parts of felicity. It is a moſt unjuſt ambition to deſire to engroſſe the mercies of the Almighty, nor to be content with the goods of minde, without a poſſeſſion of thoſe of body or fortune; and it is an errour worſe than hereſie, to adore theſe complementall and circumſtantial pieces of felicity, and undervalue thoſe perfections and eſſentiall points of happineſſe, wherein we reſemble our maker. To wiſer deſires it is ſatisfaction enough to deſerve, though not to enjoy the favours of fortune; let providence provide for fools: 'tis not partiality, but equity in God, who deales with us but as our naturall parents, thoſe that are able of body and mind, he leaves to their deſerts; to thoſe

of

of weaker merits hee imparts a larger portion, and pieces out the defect of one by the acceſſe of the other. Thus have wee no juſt quarrell with Nature, for leaving us naked; or to envy the horns, hoofs, skins, and furs of other Creatures, being provided with reaſon, that can ſupply them all. Wee need not labour with ſo many arguments to confute judiciall aſtrology; for if there be a truth therein, it doth not injure Divinity; if to be borne under *Mercury* diſpoſeth us to be witty, under *Jupiter* to be wealthy, I doe not owe a knee unto theſe, but unto that mercifull hand that hath ordered my indifferent and uncertaine nativity unto ſuch benevolous aſpects. Thoſe that hold that all things were governed by fortune, had not erred, had they not perſiſted there: The Romanes that erected a Temple to Fortune, acknowledged therein, though in a blinder way, ſomewhat of Divinity; for in a wiſe ſupputation all things begin and end in the Almighty. There is a nearer way to heaven than *Homers* chaine; an eaſie Logick may conjoine heaven and earth

in

in one argument, and with leſſe than Sorites reſolve all things into God. Fo though we chriſten effects by their mo ſenſible and neareſt cauſes, yet is Go the true and infallible cauſe of all whoſe concourſe though it be generall yet doth it ſubdivide it ſelfe into the par ticular actions of every thing, and is tha ſpirit, by which each ſingular eſſence no onely ſubſiſts, but performes its opera tion.

Sect. 19. The bad conſtruction and perverſ comment on theſe paire of ſecond cau ſes, or viſible hands of God, have per verted the devotion of many unto A theiſme; who forgetting the honeſt ad viſoes of Faith, have liſtned unto th conſpiracy of Paſſion and Reaſon. have therefore alwayes endeavoured t compoſe thoſe fewds and angry diſſenſi ons betweene affection, faith and reaſon For there is in our ſoule a kind of Trium virate, or Triple government of thre competitors, which diſtract the peace o this our Common-wealth, not leſſe tha did that other the State of Rome.

As Reaſon is a rebell unto Faith, ſo

Passion unto Reason: As the propositions of Faith seeme absurd unto Reason, so the Theorems of Reason unto Passion, and both unto Reason; yet a moderate and peaceable discretion may so state and order the matter, that they may be all Kings, and yet make but one Monarchy, every one exercising his Soveraignty and Prerogative in a due time and place according to the restraint and limit of circumstance. There is, as in Philosophy, so in Divinity, sturdy doubts, and boisterous objections, wherewith the unhappinesse of our knowledge too nearly acquainteth us. More of these no man hath knowne than my selfe, which I confesse I conquered, not in a martiall posture, but on my knees. For our indeavours are not onely to combate with doubts, but alwayes to dispute with the Devill: the villany of that Spirit takes a hint of Infidelity from our Studies, and by demonstrating a naturality in one way, makes us mistrust a miracle in another. Thus having perused the Archidoxis and read the secret Sympathies of things, hee would disswade my belief from

from the miracle of the Brazen Serpent make me conceit that image worked by Sympathy, and was but an Ægyptian tricke to cure their diseases without miracle. Againe, having seene some experiments of *Bitumen*, and having read farre more of *Naphtha*, hee whispered to my curiosity the fire of the Altar might be naturall, and bid mee mistrust a miracle in *Elias*, when hee entrenched the Altar round with water; for that inflamable substance yeelds not easily unto water but flames in the armes of its Antagonist: and thus would he inveagle my belief to thinke the combustion of *Sodome* might be naturall, and that there was an asphaltick and Bituminous nature in that lake before the fire of *Gomorrah*: I know that Manna is now plentifully gathered in *Calabria*, and *Iosephus* tells mee, in his dayes it was as plentifull in *Arabia*; the Devill therefore made the *quere*, Where was then the miracle in the dayes of *Moses*? the *Israelite* saw but that in his time, the natives of those Countries behold in ours. Thus the Devill playd at Chesse with mee,

and

yeelding a pawne, thought to gaine
queen of me, taking advantage of my
neſt indeavours; and whilſt I laboured
raiſe the ſtructure of my reaſon, hee
ived to undermine the edifice of my
th.

Neither had theſe or any other ever *Sect.* 20.
ch advantage of mee, as to eneline mee
any point of Infidelity or deſperate
ſitions of Atheiſme; for I have been
eſe many yeares of opinion there was
ver any. Thoſe that held Religion
as the difference of man from Beaſts,
ve ſpoken probably, and proceed upon
principle as inductive as the other:
hat doctrine of *Epicurus*, that denyed
e providence of God, was no Atheiſm,
t a magnificent and high-ſtrained
nceit of his Majeſty, which he deemed
o ſublime to minde the triviall
tions of thoſe inferiour Creatures:
hat fatall neceſſity of the Stoicks is
thing but the immutable Law of his
ill. Thoſe that heretofore denyed the
ivinity of the holy Ghoſt, have been
ondemned, but as Heretickes; and
oſe that now deny our Saviour
though

(though more then Hereticks) are not
much as Atheists: for though they de
two persons in the Trinity, they hold
we do, there is but one God.

That villain and Secretary of He
that composed that miscreant piece
the three Impostors, though divid
from all Religions, and was neith
Jew, Turke, nor Christian, was no
positive Atheist. I confesse every Cou
try hath its *Machiavell*, every age
Lucian, whereof common heads m
not heare, nor more advanced judg
ments too rashly venture on: it is t
Rhetorick of Satan, and may pervert
loose or prejudicate belief.

Sect. 21. I confesse I have perused them all, a
can discover nothing that may startle
discreet beliefe, yet are there heads ca
ryed off with the winde and breath
such motives. I remember a Doctor
Physick of *Italy*, who could not perfect
beleeve the immortality of the Soul
because *Galen* seemed to make a doub
thereof. With another I was familiar
acquainted in *France*, a Divine,
man of singular parts, that on the fa
po

point was so plunged and gravelled with * three lines of *Seneca*, that all our Antidotes, drawne from both Scripture and Philosophy, could not expell the poyson of his errour. There are a set of heads, that can credit the relations of Mariners, yet question the testimonies of Saint *Paul*; and peremptorily maintaine the traditions of *Ælian* or *Pliny*, yet in Histories of Scripture, raise Quere's and objections, beleeving no more than they can parallel in humane Authors. I confesse there are in Scripture stories that doe exceed the fable of Poets, and to a captious Reader sound like *Garagantua* or *Bevis*: Search all the Legends of times past, and the fabulous conceits of these present, and 'twill be hard to finde one that deserves to carry the Buckler unto *Samson*, yet is all this of an easie possibility, if wee conceive a divine concourse or an influence but from the little finger of the Almighty. It is impossible that either in the discourse of man, or in the infallible voyce of God, to the weakenesse of our apprehensions, there should not appeare irregularities,

* *Post mortem nihil est, ipsaq; mors nihil. Mors individua est noxia corpori, Nec patiens animæ—— Toti morimur, nullaq; pars manet Nostri——*

con-

contradictions, and antinomies: my
ſelfe could ſhew a Catalogue of doubts
never yet imagined nor queſtioned, as I
know, which are not reſolved at the
firſt hearing, not fantaſtick Queres
or objections of aire: For I cannot
heare of Atoms in Divinity. I can read
the hiſtory of the Pigeon that was
ſent out of the Ark, and returned no
more, yet not queſtion how ſhe found
out her mate that was left behind: That
Lazarus was raiſed from the dead, yet
not demand where in the interim his
ſoule awaited; or raiſe a Law-caſe, whe-
ther his heire might lawfully detain
his inheritance, bequeathed unto him by
his death; and he, though reſtored to
life, have no plea or title unto his for-
mer poſſeſſions. Whether *Eve* was fra-
med out of the left ſide of *Adam*, I di-
ſpute not; becauſe I ſtand not yet aſſu-
red which is the right ſide of a man, or
whether there be any ſuch diſtinction in
Nature; that ſhe was edified out of the
ribbe of *Adam* I believe, yet raiſe no
queſtion who ſhall ariſe with that ribbe
at the Reſurrection. Whether *Adam*

wa

was an Hermaphrodite, as the Rabbines contend upon the letter of the Text, because it is contrary to reason, there should bee an Hermaphrodite, before there was a woman, or a composition of two natures, before there was a second composed. Likewise,* whether the world was created in Autumne, Summer, or the Spring;] because it was created in them all; for whatsoever Signe the Sun possesseth, those foure seasons are actually existent: It is the nature of this Luminary to distinguish the severall seasons of the yeere, all which it makes at one time in the whole earth, and successive in any part thereof. There are a bunddle of curiosities, not onely in Philosophy, but in Divinity, proposed and discussed by men of most supposed abilities, which indeed are not worthy our vacant houres, much lesse our serious studies. Pieces only fit to be placed in *Pantagruels* Library, or bound up with *Tartaretus de modo Cacandi.* *In Rabbelais*

These are niceties that become not those that peruse so serious a Mystery: There are others more generally que- *Sect. 22.*

ſtioned and called to the barre, yet me thinkes of an eaſie and poſſible truth. *'Tis ridiculous to put off, or drowne the generall Flood of *Noah*, in that particular inundation of *Deucalion*:] that there was a Deluge once, ſeemes not to me ſo great a miracle, as that there is not one alwayes. † How all the kinds of Creatures, not only in their own bulks, but with a competency of food and ſuſtenance, might be preſerved in one Ark, and within the extent of three hundred cubits, to a reaſon that rightly examined it, will appeare very feaſible.] There is another ſecret, not contained in the Scripture, which is more hard to comprehend, † and put the honeſt Father to the refuge of a Miracle;] and that is not onely how the diſtinct pieces of the world, and divided Ilands ſhould be firſt planted by men, but inhabited by Tigers, Panthers, and Beares. How *America* abounded with beaſts of prey, and noxious Animals, yet contained not in it that neceſſary creature, a Horſe, is very ſtrange. By what paſſage thoſe, not onely Birds, but dangerous and unwel-

come

come Beasts came over: How there bee Creatures there, (which are not found in this Triple Continent;) all which must needs be strange unto us, that hold but one Arke, and that the Creatures began their progresse from the mountaines of *Ararat*. They who to salve this would make the Deluge particular, proceed upon a principle that I can no way grant; not onely upon the negative of holy Scriptures, but of mine owne reason, whereby I can make it probable, that the world was as well peopled in the time of *Noah*, as in ours; * and fifteene hundred yeares to people the world, as full a time for them as foure thousand yeeres since have been to us.] There are other assertions and common tenents drawn from Scripture, and generally beleeved as Scripture, whereunto, notwithstanding, I would never betray the liberty of my reason. 'Tis a Paradoxe to me,† that *Methusalem* was the longest liv'd of all the children of *Adam*,] and no man will be able to prove it; when from the processe of the Text, I can manifest it may be other-

wise. * That *Judas* perished by hanging himselfe, there is no certainty in Scripture, though in one place it seemes to affirme it, and by a doubtfull word hath given occasion to translate it; yet in another place, in a more punctuall description, it makes it improbable, and seemes to overthrow it.] That our Fathers, after the Flood, erected the Tower of *Babel*, to preserve themselves against a second Deluge, is generally opinioned and beleeved; yet is there another intention of theirs expressed in Scripture: Besides, it is improbable from the circumstance of the place, that is, a plaine in the Land of *Shinar*. These are no points of Faith, and therefore may admit a free dispute. There are yet others, and those familiarly concluded from the Text, wherein (under favour) I see no consequence. The Church of Rome confidently proves the opinion of Tutelary Angels, from that answer when *Peter* knockt at the doore, *'Tis not he, but his Angel*; that is, might some say, his Messenger, or some body from him; for so the originall signifies, and is as likely to be the doubtfull

Fami-

Families meaning. This expoſition I once ſuggeſted to a young Divine, that anſwered upon this point, to which I remember the *Franciſcan* Opponent replyed no more, but, That it was a new and no authentick interpretation.

These are but the concluſions, and *Sect.* 23. fallible diſcourſes of man upon the word of God, for ſuch I doe beleeve the holy Scriptures; yet were it of man, I could not chooſe but ſay, it was the ſingulareſt, and ſuperlative piece that hath been extant ſince the Creation; were I a Pagan, I ſhould not reſraine the Lecture of it; * and cannot but commend the judgement of *Ptolomy*,] that thought not his Library compleate without it: † the Alcoran of the Turks (I ſpeak without prejudice) is an ill compoſed Piece, containing in it vaine and ridiculous errors in philoſophy,] impoſſibilities, fictions, and vanities beyond laughter, maintained by evident and open Sophiſmes, the Policy of Ignorance, depoſition of Univerſities, and baniſhment of Learning, that hath gotten foot by Armes and violence; This without a blow hath

disseminated it selfe through the whole earth. It is not unremarkeable what *Philo* first observed, That the Law of *Moses* continued two thousand yeares without the least alteration; whereas, we see, the Lawes of other Common-weales do alter with occasions; and even those that pretended their originall from some Divinity, to have vanished without trace or memory. * I beleeve besides *Zoraster*, there were divers that writ before *Moses*,] who notwithstanding have suffered the common fate of time. Mens Workes have an age like themselves; and though they outlive their Authors, yet have they a stint and period to their duration: This onely is a worke too hard for the teeth of time, and cannot perish but in the generall flames, when all things shall confesse their ashes.

Sect. 24. I have heard some with deep sighs lament the lost lines of *Cicero*; † others with as many groans deplore the combustion of the Library of *Alexandria*; for my owne part, I thinke there be too many in the world, and could with pa-

tience

tience behold the urne and ashes of the *Vatican*, could I, with a few others, recover the perished leaves of *Solomon*. * I would not omit a Copy of *Enochs* Pillars, had they many nearer Authors than *Josephus*.] or did not relish somewhat of the Fable. Some men have written more than others have spoken; * *Pineda* quotes more Authors in one worke, than are necessary in a whole world. † Of those three great inventions in *Germany*, there are two which are not without their incommodities,] and 'tis disputable whether they exceed not their use and commodities. 'Tis not a melancholy *Utinam* of mine owne, but the desires of better heads, that there were a generall Synod; not to unite the incompatible difference of Religion, but for the benefit of learning, to reduce it as it lay at first in a few and solid Authors; and to condemne to the fire those swarms and millions of *Rhapsodies* begotten onely to distract and abuse the weaker judgements of Scholars, *and to maintaine the Trade and Mystery of Typographers.*

* *Pineda* in his *Monarchia Ecclesiastica* quotes one thousand and forty Authors.

Sect. 25. I cannot but wonder with what exceptions the *Samaritans* could confine their beliefe to the *Pentateuch*, or five Books of *Moses*. I am ashamed at the Rabbinicall Interpretation of the Jewes upon the Old Testament, as much as their defection from the New: and truely it is beyond wonder, how that contemptible and degenerate issue of *Iacob*, once so devoted to Ethnick Superstition, and so easily seduced to the Idolatry of their Neighbours, should now retain such an obstinate and peremptory beliefe adhere unto their owne Doctrine, expect impossibilities, and in the face and eye of the Church persist without the least hope of conversion: this is a vice in them, that were a vertue in us; for obstinacy in a bad cause, is but constancy in a good. And herein I must accuse those of my owne Religion; for there is not any of such a fugitive faith, such an unstable beliefe, as a Christian; none that do so oft transforme themselves, not unto severall shapes of Christianity and of the same Species, but unto more unnaturall and contrary formes, of Jew and Maho-

Mahometan, that from the name of Saviour can condescend to the bare terme of Prophet; and from an old beliefe that he is come, fall to a new expectation of his comming: It is the promise of Christ to make us all one flock; but how and when this union shall be, is as obscure to me as the last day. Of those foure members of Religion we hold a slender proportion; there are I confesse some new additions, yet small to those which accrew to our adversaries, and those only drawne from the revolt of Pagans, men but of negative impieties and such as deny Christ, but because they never heard of him: But the Religion of the Jew is expresly against the Christian, and the Mahometan against both; for * the Turke, in the bulke he now stands, is beyond all hope of conversion;] if he fall asunder, there may be conceived hopes, but not without strong improbabilities. The Jew is obstinate in all fortunes; the persecution of fifteene hundred yeares hath but confirmed them in their errour: they have already endured whatsoever may

be

be inflicted, and have suffered, in a bad cause, even to the condemnation o their enemies. Persecution is a bad and indirect way to plant Religion; It hath beene the unhappy method of angry devotions, not onely to confirme ho neſt Religion, but wicked Hereſies, and extravagant opinions. It was the firſt ſtone and Baſis of our Faith, * none can more juſtly boaſt of perſecutions, and glory in the number and valour of Martyrs;] For, to ſpeake properly, thoſe are true and almoſt onely examples of for titude: Thoſe that are fetch'd from the field, or drawne from the actions o the Campe, are not oft-times ſo truely precedents of valour as audacity, and a the beſt attaine but to ſome baſtard piece of fortitude: † If we ſhall ſtrictly examine the circumſtances and requiſites which *Ariſtotle* requires to true and perfect valour, we ſhall finde the name onely in his Maſter *Alexander*, and a little in that Romane Worthy, *Julius Cæſar*;]and if any, in that eaſie and active way, have done ſo nobly as to deſerve that name, yet in the paſſive and more terri-

terrible piece theſe have ſurpaſſed, and in a more heroicall way may claime the honour of that Title. 'Tis not in the power of every honeſt faith to proceed thus farre, or paſſe to Heaven through the flames; every one hath it not in that full meaſure, nor in ſo audacious and reſolute a temper, as to endure thoſe terrible teſts and trialls, who notwithſtanding in a peaceable way doe truely adore their Saviour, and have (no doubt) a faith acceptable in the eyes of God.

Now as all that die in the warre are not termed Souldiers, ſo neither can I properly terme all thoſe that ſuffer in matters of Religion Martyrs. * The Councell of *Conſtance* condemnes *Iohn Huſſe* for an Heretick, the Stories of his owne party ſtile him a Martyr:] He muſt needs offend the Divinity of both, that ſayes he was neither the one nor the other: There are many (queſtionleſſe) canonized on earth, that ſhall never be Saints in Heaven; and have their names in Hiſtories and Martyrologies, who in the eyes of God are not ſo perfect Martyrs Sect. 26.

tyrs, as was * that wise Heathen *Socrates* that suffered on a fundamentall point of Religion, the Unity of God.] † I have often pityed the miserable Bishop that suffered in the cause of *Antipodes*,] yet cannot choose but accuse him of much madnesse, for exposing his living on such a trifle, as those of ignorance and folly that condemned him. I think my conscience will not give me the lie if I say there are not many extant that in a noble way feare the face of death lesse than my selfe, yet from the moral duty I owe to the Commandement of God, and the naturall respects that I tender unto the conservation of my essence and being, I would not perish upon a Ceremony, Politick points, or indifferency; nor is my beleefe of that untractable temper, as not to bow at their obstacles or connive at matters wherein there are not manifest impieties: The leaven therefore and ferment of all, not only Civill, but Religious actions, is Wisedome; without which, to commit ourselves to the flames, is Homicide, and (I feare) but to passe through one fire into another.

That

That Miracles are ceaſed, I can neither Sect. 27.
rove, nor abſolutely deny, much leſſe
efine the time and period of their ceſſa-
on; that they ſurvived Chriſt, is ma-
ifeſt upon the record of Scripture; that
ney out-lived the Apoſtles alſo, & were
vived at the converſion of Nations,
many yeares after, we cannot deny, if
wee ſhall not queſtion thoſe Writers
whoſe teſtimonies we doe not contra-
vert, in points that make for our own
pinions; therefore that may have ſome
ruth in it that is reported by the Jeſu-
tes of their Miracles in the Indies; I
could wiſh it were true, or had any o-
her teſtimony then their owne Pennes:
hey may eaſily beleeve thoſe Miracles
abroad, who daily conceive a greater at
home; the tranſmutation of thoſe viſi-
ble elements into the body and blood
of our Saviour: for the converſion of
water into wine, which he wrought in
Cana, or what the Devill would have
had him done in the Wilderneſſe, of
ſtones into Bread, compared to this, will
ſcarce deſerve the name of a Miracle:
Though indeed, to ſpeake properly,

there

there is not one Miracle greater than a
nother, they being the extraordinar
effect of the hand of God, to which
things are of an equall facility; and
create the world as easie as one sing
creature. For this is also a miracle, n
only to produce effects against, or abo
Nature, but before Nature; and to cr
ate Nature as great a Miracle, as to co
tradict or transcend her. Wee doe to
narrowly define the power of God, re
straining it to our capacities. *I hold th
God can doe all things, how he shoul
work contradictions I do not understan
yet dare not therefore deny. † I canno
see why the Angel of God should que
stion *Esdras* to recall the time past, if i
were beyond his owne power; or tha
God should pose mortality in that
which he was not able to perform
himselfe. I will not say God cannot
but he will not performe many things
which wee plainly affirme he cannot
this I am sure is the mannerliest propo
sition, wherein notwithstanding I hol
no Paradox. For strictly his power is th
same with his will, and they both wit

ll the reſt doe make but one God.

Therefore that Miracles have been, I Sect. 28.
oe beleeve; that they may yet bee
rought by the living, I doe not deny:
ut have no confidence in thoſe which
re fathered on the dead; and this hath
ver made me ſuſpect the efficacy of re-
ques, to examine the bones, queſtion
he habits and appertinencies of Saints,
nd even of Chriſt himſelfe: I cannot
onceive why the Croſſe that *Helena*
ound, and whereon Chriſt himſelf died,
hould have power to reſtore others
nto life:* I excuſe not *Conſtantine* from
fall off his Horſe, or a miſchiefe from
is enemies, upon the wearing thoſe
ayles] on his bridle, which our Saviour
ore upon the Croſſe in his hands: I
ompute among your *Piæ fraudes*, nor
many degrees before conſecrated
words and roſes, that which *Baldwyn*
King of Jeruſalem returned the *Genoveſe*
or their coſt and paines in his War, to
wit, the aſhes of *Iohn* the Baptiſt. Thoſe
has hold the ſanctity of their ſoules
loth leave behinde a tincture and ſacred
aculty on their bodies, ſpeake natu-

rally

rally or Miracles, and doe not ſalve th
doubt. Now one reaſon I tender l
little devotion unto reliques is, I think
the ſlender and doubtfull reſpect I ha
alwayes held unto Antiquities: for th
indeed which I admire is farre befo
antiquity, that is, Eternity, and that
God himſelfe; who though he be ſty
led the Antient of dayes, cannot recei
the adjunct of antiquity, who was b
fore the World, and ſhall be after it, y
is not older than it; for in his yeare
there is no Climacter, his duration
eternity, and farre more venerable th
antiquity.

Sect. 29. * But above all things I wonder how t
curioſity of wiſer heads could paſſe th
great and indiſputable miracle, the ceſſa
tion of Oracles; and in what ſwoun the
reaſons lay, to content themſelves a
ſit downe with ſuch far-fetch't and r
diculous reaſons as *Plutarch* alleadge
for it. The Jewes that can beleeve t
ſupernaturall ſolſtice of the Sunne in t
dayes of *Joſhua*, have yet the impuden
to deny the Eclipſe, which every Pag
confeſſed, at his death: but for this, it
evide

evident beyond all contradiction, * the Devill himselfe confessed it. Certainly it is not a warrantable Curiosity, to examine the verity of Scripture by the concordance of humane history, or seek to confirme the Chronicle of *Hester* or *Daniel*, by the authority of *Magasthenes* or *Herodotus*. I confesse I have had an unhappy curiosity this way, * till I laughed my selfe out of it with a piece of *Iustine*, where he delivers that the children of *Israel* for being scabbed were banished out of Egypt.] And truly since I have understood the occurrences of the world, and know in what counterfeit shapes, and deceitfull vizards times present represent on the stage things past; I doe beleeve them little more then things to come. Some have been of my opinion, and endeavoured to write the History of their owne lives; wherein *Moses* hath outgone them all, and left not onely the story of his life, but as some will have it, of his death also.

* In his Oracle to *Augustus*.

It is a riddle to me, how this story of Oracles hath not worm'd out of the world that doubtful conceit of Spirits & witch- Sect. 30.

es; how so many learned heads should
farre forget their Metaphysicks, and de
stroy the ladder and scale of cre
tures, as to question the existence
Spirits: for my part, * I have ever bele
ved, and doe now know, that there
Witches;] they that doubt of these, d
not onely deny them, but spirits; a
are obliquely and upon consequence
sort not of Infidels, but Atheists. Tho
that to confute their incredulity desi
to see apparitions, shall question lesse m
ver behold any, † nor have the power
be so much as Witches,] the Devil ha
them already in a heresie as capitall
Witchcraft, and to appeare to them
were but to convert them. Of all t
delusions wherewith he deceives mo
tality, there is not any that puzleth
more than the Legerdemain of *Chang*
lings; I doe not credit those transfo
mations of reasonable creatures in
beasts, or that the Devill hath a pow
to transpeciate a man into a horse, w
tempted Christ (as a triall of his Divi
ty) to convert but stones into bread.
could beleeve that Spirits use with m
th

uld ie act of carnality, and that in both
nd d xes; I conceive they may assume,
cre eale, or contrive a body, wherein there
ice ay be action enough to content decre-
bele it lust, or passion to satisfie more active
re a eneries; yet in both, without a possi-
se, d ility of generation: and therefore that
; an pinion that Antichrist should be borne
nce f the Tribe of *Dan* by conjunction
Tho with the Devil,] is ridiculous, and a con-
defi eit fitter for a Rabbin then a Christian.
se n hold that the Devil doth really possesse
ver ome men, the spirit of melancholy o-
ha hers, the spirit of delusion others; that
all s the Devill is concealed and deny-
nem d by some, so God and good An-
I th gels are pretended by others, where-
mo of the late defection of the Maid of
i n Germany hath left a pregnant exam-
ing ple.

sfo Againe, I beleeve that all that use Sect. 31.
in forceries, incantations, and spels, are not
ow Witches, or as we terme them, Magici-
wi ans; I conceive there is a traditionall
zin Magicke, not learned immediately
d. from the Devill, but at second hand
m from his Scholars; who having once
th

the ſecret betrayed, are able, and d
empirically practiſe without this a
vice, they both proceeding up
the principles of nature: where
ſtives aptly conjoyned to diſpo
paſſives, will under any Maſter pr
duce their effects. Thus I thin
at firſt a great part of Philoſophy
Witchcraft, which being afterward
rived to one another, proved but Phi
ſophy, and was indeed no more, but
honeſt effects of Nature: What inv
ted by us is Philoſophy, learned fr
him is Magicke. We doe ſurely o
the diſcovery of many ſecrets to
diſcovery of good and bad Angels.
could never paſſe that ſentence of *Pa*
celſus without an aſterisk or annota
on; * *Aſcendens conſtellatum multa rev*
lat, quærentibus magnalia naturæ, i.e. *op*
Dei. I doe thinke that many myſte
aſcribed to our owne inventions, h
beene the courteous revelations of S
rits; for thoſe noble eſſences in hea
beare a friendly regard unto their
low nature on earth; and therefore
leeve that thoſe many prodigies
omino

* Thereby is meant our good Angel appointed us from our nativity.

ominous prognostick; which fore-run
he ruines of States, Princes, and pri-
ate persons, are the charitable premo-
itions of good Angels; which more
areless enquiries terme but the effects
f chance and nature.

Now besides these particular and di- Sect. 32.
ided Spirits, there may be (for ought I
now) an universall and common Spi-
t to the whole world. It was the opi-
ion of *Plato*, and it is yet of the *Hermeti-
all* Philosophers; if there be a com-
non nature that unites and tyes the
cattered and divided individuals into
ne species, why may there not be one
hat unites them all? However, I am
re there is a common Spirit that
layes within us, yet makes no part
f us, and that is the Spirit of God,
he fire and scintillation of that no-
le and mighty Essence, which is the
fe and radicall heat of spirits, and those
flences that know not the vertue of
he Sunne, a fire quite contrary to the
re of Hell: This is that gentle heate
hat brooded on the waters, and in six
ayes hatched the world; this is that

irradiation that diſpell the miſts of He
the clouds of horrour, feare, ſorrow, d
ſpaire; and preſerves the region of t
mind in ſerenity: whoſoever feels n
the warme gale and gentle ventilation
this Spirit, (though I feele his pulſe)
dare not ſay he lives; for truely wit
out this, to me there is no heat under t
Tropick; nor any light, though I dwe
in the body of the Sunne.

As when the labouring Sun hath wrought his tr
Up to the top of lofty Cancers *back,*
The yoie Ocean cracks, the frozen pole
Thawes with the heate of the Celeſtiall coale;
So when thy abſent beames begin t' impart
Againe a Solſtice on my frozen heart,
My winters ov'r, my drooping ſpirits ſing,
And every part revives into a Spring,
But if thy quickning beames a while decline,
And with their light bleſſe not this Orbe of mine,
A chilly froſt ſurprizeth every member,
And in the midſt of June I feel December.
O how this earthly temper doth debaſe
The noble ſoule, in this her humble place.
Whoſe wingy nature ever doth aſpire,
To reach that place whence firſt it tooke its fire.
Theſe flames I feel, which in my heart doe dwell
Are not thy beames, but take their fire from Hel

O quench them all, and let thy light divine
Be as the Sunne to this poore Orbe of mine.
And to thy sacred Spirit convert those fires,
Whose earthly fumes choake my devout aspires.

Therefore for Spirits I am so farre Sect. 33.
from denying their existence, that I could easily beleeve, that not onely whole Countries, but particular persons have their Tutelary, and Guardian Angels: * It is not a new opinion of the Church of *Rome*, but an old one of *Pythagoras* and *Plato*;] there is no heresie in it, and if not manifestly defin'd in Scripture, yet is it an opinion of a good and wholsome use in the course and actions of a mans life, and would serve as an *Hypothesis* to salve many doubts, whereof common Philosophy affordeth no solution: now if you demand my opinion and Metaphysicks of their natures, I confesse them very shallow, most of them in a negative way, like that of God, or in a comparative, between ourselves and fellow creatures; for there is in this Universe a Staire, or manifest Scales of creatures, rising not disorderly, or in confusion, but with a comely me-

thod and proportion: betweene crea-
tures of meere existence and things o
life, there is a large disproportion o
nature; betweene plants and animal
or creatures of sense, a wider difference
betweene them and man, a farre greater
and if the proportion hold one, betweene
Man and Angels there should be yet
greater. We doe not comprehen
their natures, who retaine the first defi-
nition of *Porphyry*, and distinguish them
from our selves by immortality; for be-
fore his fall, man also was immortall
yet must we needs affirme that he ha
a different essence from the Angels: ha-
ving therefore no certain knowledge
of their natures, 'tis no bad method o
the Schooles, whatsoever perfection w
finde obscurely in our selves, in a mor
compleat and absolute way to ascrib
unto them. I beleeve they have a
ex emporary knowledge, and upon th
first motion of their reason doe what w
cannot without study or deliberation
that they know things by their formes
and define by specificall difference wh
we describe by accidents and properties

and therefore probabilities to us may bee demonstrations unto them; that they have knowledge not only of the specificall, but numericall formes of individualls, and understand by what reserved difference each single *Hypostasis*, (besides the relation to its species) becomes its numericall selfe. That as the Soule hath a power to move the body it informes, so there's a faculty to move any, though informe none; ours upon restraint of time, place, and distance; but that invisible hand that conveyed *Habakkuk* to the Lions Denne, or *Philip* to *Azotus*, infringeth this rule, and hath a secret conveyance, wherewith mortality is not acquainted; if they have that intuitive knowledge, whereby as in reflexion they behold the thoughts of one another, I cannot peremptorily deny but they know a great part of ours. They that to refute the Invocation of Saints, have denyed that they have any knowledge of our affaires below, have proceeded too farre, and must pardon my opinion, till I can throughly answer that piece of Scripture, *At the conversion*

of

of a ſinner the Angels of Heaven rejoyce.

* I cannot with thoſe in that great Father ſecurely interpret the work of the firſt day, *Fiat lux*, to the creation of angels, though (I confeſſe) there is not any creature that hath ſo neere a glympſe of their nature, as light in the Sunne and Elements; we ſtyle it a bare accident, but † where it ſubſiſts alone, 'tis a ſpirituall Subſtance, and may be an Angell:] in briefe, conceive light inviſible, and that is a Spirit.

Sect. 34. Theſe are certainly the Magiſteriall & maſter pieces of the Creator, the Flower or (as we may ſay) the beſt part of nothing, actually exiſting, what we are but in hopes, and probability, we are onely that amphibious piece between a corporall and ſpirituall eſſence, that middle forme that linkes thoſe two together, and makes good the method of God and Nature, that jumps not from extreames, but unites the incompatible diſtances by ſome middle and participating natures; that we are the breath and ſimilitude of God, it is indiſputable, and upon record of holy

Scrip-

Scripture, but to call our ſelves a Microcoſome, or little world, I thought it onely a pleaſant trope of Rhetorick, till my neere judgement and ſecond thoughts told me there was a reall truth therein: for firſt we are a rude maſſe, and in the ranke of creatures, which only are; and have a dull kinde of being not yet priviledged with life, or preferred to ſenſe or reaſon; next we live the life of plants, the life of animals, the life of men, and at laſt the life of ſpirits, running on in one myſterious nature thoſe five kind of exiſtences, which comprehend the creatures not onely of the world, but of the Univerſe; thus is man that great and true *Amphibium*, whoſe nature is diſpoſed to live not onely like other creatures in divers elements, but in divided and diſtinguiſhed worlds; for though there be but one to ſenſe, there are two to reaſon; the one viſible, the other inviſible, whereof *Moſes* ſeemes to have left deſcription, and of the other ſo obſcurely, that ſome parts thereof are yet in controverſie; and truely for the firſt chapters of *Geneſis*, I muſt confeſſe a great deale of obſcurity, though

though Divines have to the power o humane reason endeavoured to mak all goe in a literall meaning; yet thos allegoricall interpretations are also pro bable, and perhaps the mysticall metho of *Moses* bred up in the Hieroglyphicall Schooles of the Egyptians.

Sect. 35. Now for that immateriall world, m thinkes wee need not wander so farre as the first moveable, for even in this materiall fabricke the spirits walke as freely exempt from the affection of time, place, and motion, as beyond the extremest circumference: doe but extract from the corpulency of bodies, or resolve things beyond their first matter, and you discover the habitation of Angels, which if I call the ubiquitary, and omnipresent essence of God, I hope I shall not offend Divinity: for before the Creation of the world, God was really all things. For the Angels hee created no new World, or determinate mansion, and therefore they are every where where is his essence, and doe live at a distance even in himselfe: that God made all things

for

for man, is in some sense true, yet not so farre as to subordinate the Creation of those purer Creatures unto ours, though as ministring Spirits they doe, and are willing to fulfill the will of God in these lower and sublunary affaires of man: God made all things for himselfe, and it is impossible he should make them for any other end than his owne glory; it is all he can receive, and all that is without himselfe, for honour being an externall adjunct, and in the honourer rather than in the person honoured, it was necessary to make a Creature, from whom hee might receive this homage, and that is in the other world Angels, in this, Man; which when we neglect, we forget the very end of our Creation, and may justly provoke God, not onely to repent that hee hath made the World, but that hee hath sworne he would not destroy it. That there is but one world, is a conclusion of faith. *Aristotle* with all his Philosophy hath not been able to prove it, and as weakly that the world was eternall; that dispute much troubled the penne of the

anci-

antient Philosophers, * but *Moses* decided that question, and all is salved with the new terme of a creation,] that is, production of something out of nothing; and what is that? Whatsoever is opposite to something, or more exactly, that which is truely contrary unto God, for he onely is, all others have an existence, with dependency, and are something but by a distinction; and herein is Divinity conformant unto Philosophy, and generation not onely founded on contrarieties, but also creation; God being all things is contrary unto nothing, out of which were made all things, and so nothing became something, and *Omneity* informed *Nullity* into an essence.

Sect. 36. The whole Creation is a mystery, and particularly that of man; at the blast of his mouth were the rest of the creatures made, and at his bare word they started out of nothing: but in the frame of man (as the text describes it) he played the sensible operator, and seemed not so much to create, as make him; when he had separated the materials of other creatures, there consequently

quently resulted a forme and ſoule, but having raiſed the walls of man, he was driven to a ſecond and harder creation of a ſubſtance like himſelfe, an incorruptible and immortall ſoule. For theſe two affections we have the Philoſophy, and opinion of the Heathens, the flat affirmative of *Plato*, and not a negative from *Ariſtotle*: there is another ſcruple caſt in by Divinity (concerning its production) much diſputed in the *Germane* auditories, and with that indifferency and equality of arguments, as leave the controverſie undermined. I am not of *Paracelſus* minde that boldly delivers a receipt to make a man without conjunction, yet cannot but wonder at the multitude of heads that doe deny traduction, having no other argument to confirme their beliefe, then that Rhetoricall ſentence, and *Antimetatheſis* of *Auguſtine*, *Creando infunditur, infundendo creatur*: either opinion will conſiſt well enough with religion, yet I ſhould rather incline to this, did not one objection haunt me, not wrung from ſpeculations and ſubtilties, but

from

from common ſenſe, and obſervation, not pickt from the leaves of any author, but bred amongſt the weeds and tares of mine own braine. And this is a concluſion from the equivocall and monſtrous productions in the copulation of a man with beaſt: for if the ſoule of man bee not tranſmitted and transfuſed in the ſeed of the Parents, why are not thoſe productions meerely beaſts, but have alſo an impreſſion and tincture of reaſon in as high a meaſure, as it can evidence it ſelfe in thoſe improper organs? Not truely can I peremptorily deny, that the ſoule in this her ſublunary eſtate is wholly and in all acceptions inorganicall, but that for the performance of her ordinary actions, is required not onely a ſymmetry and proper disposition of Organs, but a Craſis and temper correſpondent to its operations; yet is not this maſſe of fleſh and viſible ſtructure the inſtrument and proper corps of the ſoule, but rather of ſenſe, and that the hand of reaſon. * In our ſtudy of Anatomy the

s a masse of mysterious Philosophy, nd such as reduced the very Hea- hens to Divinity;] yet amongst all hose rare discoveries, and curious ieces I finde in the fabrick of man, doe not so much content my selfe, s in that I finde not, there is no Or- an or instrument for the rationall oule; for in the brain, which we earme the seat of reason, there is ot any thing of moment more than can discover in the crany of a beast: nd this is a sensible and no incon- iderable argument of the inorganity of he soule, at least in that sense we usu- lly so receive it. Thus we are men, and we know not how, there is something n us, that can be without us, and will e after us, though it is strange that it ath no history, what it was before s, nor cannot tell how it entred in us.

Now for these walls of flesh, where- Sect. 37.
in the soule doth seeme to be immured before the Resurrection, it is nothing but an elementall composition, and a fabrick that must fall to ashes; *All flesh is grasse*, is not only metapho-

rically, but litterally true, for all those creatures we behold, are but the herb of the field, digested into flesh them, or more remotely carnified our selves. Nay further, we are wh we all abhorre, *Anthropophagi* and Ca nibals, devourers not onely of men, b of our selves, and that not in an alleg ry, but a positive truth; for all th masse of flesh which we behold, can in at our mouths: this frame wee loo upon, hath been upon our trenchen In briefe, we have devoured our selve

I cannot beleeve the wisdome of *P thagoras* did ever positively, and in a terall sense, affirme his *Metempsychos* or impossible transmigration of t soules of men into beasts: of all M tamorphoses, or transmigrations, beleeve onely one, that is of *L* wife, for that of *Nebuchodonosor* pr ceeded not so farre; In all othe I conceive there is no further veri than is contained in their implic sense and morality: I beleeve that t whole frame of a beast doth peri and is left in the same state after dea

s before it was materialled unto life; hat the ſoules of men know neither ontrary nor corruption, that they ubſiſt beyond the body, and outlive eath by the priviledge of their pro- er natures, and without a miracle; that he ſoules of the faithfull, as they leave arth, take poſſeſſion of Heaven: that hoſe apparitions and ghoſts of de- parted perſons are not the wandring oules of men, but the unquiet walkes of Devils, prompting and ſuggeſting us unto miſchief, bloud, and villany, inſtilling, and ſtealing into our hearts; hat the bleſſed ſpirits are not at reſt in their graves, but wander ſolicitous of the affaires of the world; but that thoſe phan- taſmes appear often, and doe frequent Cemiteries, charnall houſes, and Chur- ches, it is becauſe thoſe are the dor- mitories of the dead, where the Devill like an inſolent Champion beholds with pride the ſpoyles and Trophies of his Victory in *Adam*.

This is that diſmall conqueſt we all deplore, that makes us ſo often cry (O) *Adam quid feciſti*: I thank God I

Sect. 38.

have not those strait ligaments, or
narrow obligations to the world, as to
dote on life, or be convulst and trem-
ble at the name of death: Not that I
am insensible of the dread and horrour
thereof, or by raking into the bowels
of the deceased, continuall sight of
Anatomies, Skeletons, or Cadaverous
reliques, like Vespilloes, or Grave-ma-
kers, I am become stupid, or have for-
got the apprehension of Mortality, but
that marshalling all the horrours, and
contemplating the extremities thereof,
I find not any thing therein able to
daunt the courage of a man, much less
a well resolved Christian. And there-
fore am not angry at the errour of our
first Parents, or unwilling to beare a
part of this common fate, and like the
best of them to die, that is, to cease to
breath, to take a farewell of the ele-
ments, to be a kind of nothing for a
moment, to be within one instant of
spirit. When I take a full view and cir-
cle of my selfe, without this reasonable
moderator, and equall piece of justice
Death, I doe conceive my selfe the mi-

sera-

ſerableſt perſon extant; were there not another life that I hope for, all the vanities of this world ſhould not intreat a moments breath from me; could the Devill work my belief to imagine I could ever die, I would not outlive that very thought; I have ſo abject a conceit of this common way of exiſtence, this retaining to the Sunne and Elements, I cannot thinke this is to be a man, or to live according to the dignity of humanity, in expectation of a better I can with patience embrace this life, yet in my beſt meditations doe often defie death; I honour any man that contemnes it, nor can I highly love any that is afraid of it; this makes me naturally love a Souldier, and honour thoſe tattered and contemptible Regiments, that will die at the command of a Sergeant. For a Pagan there may be ſome motives to be in love with life, but for a Chriſtian to be amazed at death, I ſee not how he can eſcape this Dilemma, that he is too ſenſible of this life, or hopeleſſe of the life to come.

Sect. 39. Some Divines count *Adam* 30. years old at his creation, because they suppose him created in the perfect age and stature of man; and surely we are all out of the computation of our age, and every man is some months elder than he bethinkes him; for we live, move, have a being, and are subject to the actions of the elements, and the malice of diseases in that other world, the truer Microcosme, the wombe of our mother; for besides that generall and common existence we are conceived to hold in our Chaos, and whilest we sleep within the bosome of our causes we enjoy a being and life in three distinct worlds, wherein we receive most manifest graduations: In that obscure world and wombe of our mother, our time is short, computed by the Moon; yet longer then the dayes of many creatures that behold the Sunne, our selves being not yet without life, sense, and reason, though for the manifestation of its actions, it awaites the opportunity of objects; and seems to live there but in its roote and soule of vegetation.

entring

entring afterwards upon the ſcene of the world, wee ariſe up and become another creature, performing the reaſonable actions of man, and obſcurely manifeſting that part of Divinity in us, but not in complement and perfection, till we have once more caſt our ſecondline, that is, this ſlough of fleſh, and are delivered into the laſt world, that is, that ineffable place of *Paul*, that proper *ubi* of ſpirits The ſmattering I have of the Philoſophers Stone (which is ſomething more then the perfect exaltation of Gold) hath taught me a great deale of Divinity, and inſtructed my beliefe; how that immortall ſpirit, and incorruptible ſubſtance of my Soule may lye obſcure, and ſleepe a while within this houſe of fleſh. Thoſe ſtrange and myſticall tranſmigrations that I have obſerved in Silkewormes, turned my Philoſophy into Divinity. There is in theſe workes of nature, which ſeeme to puzle reaſon, ſomething Divine, and hath more in it then the eye of a common ſpectator doth diſcover.

I am naturally baſhfull, nor hath con- Sect. 40.

verſation, age or travell, been able t
effront, or encarden me, yet I have on
part of modeſty, which I have ſeldom
diſcovered in another, that is, (to ſpeak
truly) I am not ſo much afraid of death
as aſhamed thereof; tis the very diſgrace
and ignominy of our natures, that in
moment can ſo diſfigure us, that ou
neareſt friends, Wife, and Children
ſtand afraid and ſtart at us. The Birds
and beaſts of the field that before in
naturall feare obeyed us, forgetting all
allegiance begin to prey upon us. This
very conceit hath in a tempeſt diſpoſed
and left me willing to be ſwallowed up
in the abyſſe of waters; wherein I had
periſhed, unſeene, unpityed, without
wondering eyes, teares of pity, Lectures
of mortality, and none had ſaid, *Quantum mutatus ab illo!* Not that I am aſhamed of the Anatomy of my parts, or
can accuſe nature for playing the burglar in any part of me, or my owne vitious life for contracting any ſhamefull
diſeaſe upon me, whereby I might not
call my ſelf as wholeſome a morſell for
the wormes as any.

Some

Some upon the courage of a fruitfull Sect. 41.
ſue, wherein, as in the trueſt Chroni-
e, they ſeeme to outlive themſelves, can
ith greater patience away with death.
his conceit and counterfeit ſubſiſting
out progenies ſeemes to me a meere
allacy, unworthy the deſires of a man,
at can but conceive a thought of the
ext world; who, in a nobler ambiti-
n, ſhould deſire to live in his ſub-
ance in Heaven rather than his name
nd ſhadow in the earth. And there-
ore at my death I meane to take a totall
dieu of the world, not caring for a
onument, Hiſtory, or Epitaph, not
o much as the bare memory of my
ame to be found any where, but in the
niverſall Regiſter of God: I am not
et ſo Cynicall, as to approve the * Te-
ament of *Diogenes*, nor do I altoge-
her follow that *Rodomontado* of *Lucan*;

— *Cælo tegitur, qui non habet urnam.*
He that unburied lies wants not his herſe,
For unto him a tombe's the Univerſe.

But commend in my calmer judge-
ment, thoſe ingenuous intentions that
deſire to ſleep by the urnes of their Fa-
thers,

* Who willed his friend not to bury him, but hang him up with a ſtaffe in his hand to fright away the Crowes.

thers, and strive to goe the neareſt w
unto corruption. * I doe not envy t
temper of Crowes and Dawes,] nor t
numerous and weary dayes of our F
thers before the Flood. If there b
any truth in Aſtrology, I may outlive
Jubilee, as yet I have not ſeen one r
volution of *Saturne*, nor hath my pul
beat thirty yeares, and yet excepti
one, have ſeene the Aſhes, and left un
der ground, all the Kings of *Europe*, hav
been contemporary to three Emp
rours, foure Grand Signiours, and
many Popes; me thinkes I have ou
lived my ſelfe, and begin to be wear
of the Sunne, I have ſhaken hands wi
delight in my warme blood and Can
cular dayes, I perceive I doe anticipa
the vices of age, the world to mee
but a dreame, or mockſhow, and w
all therein but Pantalones and Antick
to my ſeverer contemplations.

Sect. 42. It is not, I confeſſe, an unlawfull pra
er to deſire to ſurpaſſe the dayes of o
Saviour, or wiſh to out-live that a
wherein he thought fitteſt to dye, y
if (as Divinity affirmes) there ſhall b

o gray haires in Heaven, but all ſhall
ſe in the perfect ſtate of men, we doe
ut out-live thoſe perfections in this
Vorld, to be recalled unto them by a
reater miracle in the next, and run on
ere but to be retrograde hereafter.
Vere there any hopes to out-live vice,
r a point to be ſuper-annuated from
n, it were worthy our knees to im-
lore the dayes of *Methuſelah*. But age
loth not rectifie, but incurvate our na-
ures, turning bad diſpoſitions into
vorſer habits, and (like diſeaſes) brings
n incureable vices; for every day as we
grow weaker in age, we grow ſtronger
n ſinne, and the number of our dayes
loth but make our ſinnes innumerable.
The ſame vice committed at ſixteene, is
not the ſame, though it agree in all other
circumſtances, as at forty, but ſwels and
doubles from that circumſtance of our
ages, wherein, beſides the conſtant and
inexcuſable habit of tranſgreſſing, the
maturity of our judgement cuts off pre-
ence unto excuſe or pardon: every ſin
the oftner it is committed, the more it
cquireth in the quality of evill, as it ſuc-

ceeds

deeds in time, so it proceeds in degr
of badnesse, for as they proceed they
ver multiply, and like figures in Ari
metricke, the last stands for more th
all that went before it: And though
thinke no man can live well once b
hee that could live twice, yet for m
owne part, I would not live over m
houres past, or begin againe the thr
of my dayes: * not upon *Cicero's* groun
because I have lived them well, but f
feare I should live them worse:] I fi
my growing Judgement daily instru
me how to be better, but my untame
affections and confirmed vitiosity mak
me daily doe worse; I finde in m
confirmed age the same sinnes I disc
vered in my youth, I committed man
then because I was a child, and becau
I commit them still I am yet an infa
Therefore I perceive a man may b
twice a child before the dayes of do
tage, † and stand in need of *Æsons* ba
before threescore.

Sect. 43. And truely there goes a great deale
providence to produce a mans life un
threescore; there is more required th

able temper for those yeares; though
e radicall humor containe in it suffi-
ent oyle for seventy, yet I perceive in
me it gives no light past thirty; men
signe not all the causes of long life
at write whole bookes thereof. They
at found themselves on the radicall
alsome, or vitall sulphur of the parts,
etermine not why *Abel* lived not so
ong as *Adam*. There is therefore a se-
ret glome or bottome of our dayes;
was his wisedome to determine them,
ut his perpetuall and waking provi-
ence that fulfills and accomplisheth
hem, wherein the spirits, our selves,
nd all the creatures of God in a secret
nd disputed way doe execute his will.
Let them not therefore complaine of
mmaturity that dye about thirty, they
all but like the whole world, whose
olid and well composed substance
must not expect the duration and period
of its constitution, when all things are
compleated in it, its age is accomplish-
d, and the last and generall feaver may
s naturally destroy it before six thou-
and, as me before forty, there is therefore
some

some other hand that twines the thre
of life than that of Nature; we are n
onely ignorant in Antipathies and o
cult qualities, our ends are as obscure
our beginnings, the line of our dayes
drawne by night, and the various effec
therein by a pencill that is invisible
wherein though we confesse our igno
rance, I am sure we doe not erre, if w
say it is the hand of God.

Sect. 44. I am much taken with two verses o
Lucan, since I have been able not onel
as we do at Schoole, to construe, but u
derstand:

Victuroſque Dei celant ut vivere durent,
Felix eſſe mori.
We're all deluded, vainely ſearching wayes,
To make us happy by the length of dayes;
For cunningly to make's protract this breath,
The Gods conceal the happineſſe of Death.

There be many excellent straines in th
Poet, wherewith his Stoicall Geni
hath liberally supplyed him; and truel
there are singular pieces in the Philoso
phy of *Zeno*, and doctrine of the Sto
icks: which I perceive, delivered in
Pulpit, passe for currant Divinity: y
herein are they in extreams, that can a
lo

ow a man to be his owne *Assassine*, and
o highly * extoll the end and suicide of
Cato;] this is indeed not to feare death,
ut yet to be afraid of life. It is a brave
et of valour to contemne death,
ut where life is more terrible than
eath, it is then the trueſt valour to
are to live; and herein Religion hath
aught us a noble example: For all the
aliant acts of *Curtius*, *Scevola*, or *Co-*
drus, doe not parallel or match that one
of *Job*; and ſure there is no torture to
he racke of a diſeaſe, nor any Poyn-
yards in death it ſelfe, like thoſe in the
way or prologue to it. * *Emori nolo, ſed*
me eſſe mortuum nihil curo,] I would not
dye, but care not to be dead. Were I
of *Ceſars* Religion, I ſhould be of his de-
ſires, and wiſh rather to goe off at one
blow, then to be ſawed in pieces by the
grating torture of a diſeaſe. Men that
looke no further than their outſides,
thinke health an appertinance unto life,
and quarrell with their conſtitutions for
being ſick; but I that have examined the
parts of man, and know upon what ten-
der filaments that Fabrick hangs, doe

won-

wonder that we are not alwaies so; and
considering the thousand doores that
lead to death, doe thank my God that
wee can die but once. 'Tis not onely the
mischief of diseases, and the villany
of poysons, that make an end of us; we
vainly accuse the fury of Gunnes, and
the new inventions of death; it is in the
power of every hand to destroy us, and
we are beholding unto every one we
meet, hee doth not kill us. There is
therefore but one comfort left, that
though it be in the power of the weakest
arme to take away life, it is not in the
strongest to deprive us of death: God
would not exempt himselfe from that
the misery of immortality in the flesh,
he undertook not that was in it immor-
tall. Certainly there is no happines
without this circle of flesh, nor is it
the Opticks of these eyes to behold
licity; the first day of our Jubilee
death; the Devill hath therefore fail
of his desires; wee are happier wi
death than we should have been wit
out it: there is no misery but in himself
where there is no end of misery; and
indee

indeed in his own ſenſe, the Stoick is in the right. He forgets that he can die who complaines of miſery, we are in the power of no calamity while death is in our owne.

Now beſides this literall and poſi- Sect. 45.
tive kind of death, there are others whereof Divines make mention, and thoſe I thinke, not meerely Metaphorically, as mortification, dying unto ſin and the World; therefore, I ſay, every man hath a double Horoſcope, one of his humanity, his birth; another of his Chriſtianity, his baptiſme, and from this doe I compute or calculate my Nativity, not reckoning thoſe *Horæ combuſtæ* and odde dayes, or eſteeming my ſelfe any thing, before I was my Saviours, and inrolled in the Regiſter of Chriſt: Whoſoever enjoyes not this life, I count him but an apparition, though he weare about him the ſenſible affections of fleſh. In theſe morall acceptions, the way to bee immortall is to die dayly; nor can I thinke I have the true Theory of death, when I contem-

plate a skull, or behold a Skeleton with
those vulgar imaginations it casts upon
us; I have therefore inlarged that com-
mon *Memento mori*, into a more Chri-
stian memorandum, *Memento quatuor*
Novissima, those foure inevitable points
of us all, Death, Judgement, Heaven,
and Hell. Neither did the contemplati-
ons of the Heathens rest in their graves,
without a further thought of *Radamanth*
or some Judiciall proceeding after death,
though in another way, and upon sug-
gestion of their naturall reasons. I can-
not but marvaile from what *Sibyll* or
Oracle they stole the prophesie of the
worlds destruction by fire, or whence
Lucan learned to say,

Communis mundo superest rogus, ossibus
Misturus.——— (*astra*
There yet remains toth' world one common
fire,
Wherein our bones with stars shall make
one pyre.

I beleeve the World growes neare its
end, yet is neither old nor decayed, nor
will ever perish upon the ruines of it
owne principles. As the worke of Cre-
ation

with tion was above nature, ſo its adver-
upon ſary, annihilation; without which the
com- world hath not its end, but its mutati-
Chri- on. Now what force ſhould be able
to conſume it thus farre, without the
oint breath of God, which is the trueſt con-
ven, ſuming flame, my Philoſophy cannot
lati- informe me. Some beleeve there went
ves not a minute to the worlds creation, nor
ant ſhall there go to its deſtruction, thoſe ſix
ath dayes ſo punctually deſcribed, make not
ſug to them one moment, but rather ſeem to
can manifeſt the method and Idea of the
great work of the intellect of God,
th than the manner how he proceeded in
enc its operation. I cannot dreame that
there ſhould be at the laſt day any ſuch
bu Judiciall proceeding, or calling to the
ſtr Barre, as indeed the Scripture ſeemes
mo to imply, and the literall Commenta-
tors do conceive: for unſpeakable myſte-
ak ries in the Scriptures are often delive-
red in a vulgar and illuſtrative way, and
it being written unto man, are delivered,
no not as they truely are, but as they may
i be underſtood; wherein notwithſtan-
Cr ding the different interpretations accor-
io

ding to different capacities may ſtand firme with our devotion, nor be any way prejudiciall to each ſingle edification.

Sect. 46. Now to determine the day and yeare of this inevitable time, is not onely convincible and ſtatute madneſſe, but alſo manifeſt impiety; * How ſhall we interpret *Elias* 6000. yeares,] or imagine the ſecret communicated to a Rabbi, which God hath denyed unto his Angels? It had beene an excellent quære, to have poſed the devill of *Delphos*, and muſt needs have forced him to ſome ſtrange amphibology; it hath not only mocked the predictions of ſundry Aſtrologers in ages paſt, but the propheſies of many melancholy heads in theſe preſent, who neither underſtanding reaſonably things paſt or preſent, pretend knowledge of things to come, heads ordained onely to manifeſt the incredible effects of melancholy, and to fulfill old propheſies rather than be the authors of new. [In thoſe dayes there ſhall come warres and rumours of warres,] to mee ſeemes no prophecy, but a conſtant truth, in all times verified ſince it was pro-

In thoſe dayes there ſhall come lyers and falſe prophets.

pronounced: There ſhall be ſignes in the Moone and Starres, how comes he then like a theefe in the night, when he gives an item of his coming? That common ſigne drawne from the revelation of Antichriſt is as obſcure as any; in our common compute he hath beene come theſe many yeares, but for my owne part to ſpeake freely, I am halfe of opinion that Antichriſt is the Philoſophers ſtone in Divinity, for the diſcovery and invention whereof, though there be preſcribed rules, and probable inductions, yet hath hardly any man attained the perfect diſcovery thereof. That generall opinion that the world growes neere its end, hath poſſeſſed all ages paſt as neerely as ours; I am afraid that the Soules that now depart, cannot eſcape that lingring expoſtulation of the Saints under the altar, *Quouſque Domine? How long, O Lord?* and groane in the expectation of that great Jubilee.

This is the day that muſt make good Sect. 47.
that great attribute of God his Juſtice, that muſt reconcile thoſe unanſwerable doubts that torment the wiſeſt under-

ſtandings, and reduce thoſe ſeeming inequalities, and reſpective diſtributions in this world, to an equality and recompenſive Juſtice in the next. This is that one day, that ſhall include and comprehend all that went before it, wherein as in the laſt ſcene, all the Actors muſt enter to compleat and make up the Cataſtrophe of this great peece. This is the day whoſe memory hath only power to make us honeſt in the darke, and to be vertuous without a witneſſe. * *Ipſa ſui pretium virtus ſibi,*] that vertue is her owne reward, is but a cold principle, and not able to maintaine our variable reſolutions in a conſtant and ſetled way of goodneſſe. I have practiſed † that honeſt artifice of *Seneca,*] and in my retired and ſolitary imaginations, to detaine me from the foulneſſe of vice, have fancied to my ſelfe the preſence of my dear and worthieſt friends, before whom I ſhould loſe my head, rather than be vitious, yet herein I found that there was nought but morall honeſty, and this was not to be vertuous for his ſake who muſt reward us

at the laſt. *I have tryed if I could reach that great reſolution of his, to be honeſt without a thought of Heaven or Hell;] and indeed I found upon a naturall inclination, and inbred loyalty unto vertue, that I could ſerve her without a livery, yet not in that reſolved and venerable way, but that the frailty of my nature, upon an eaſie temptation,, might be induced to forget her. The life therefore and ſpirit of all our actions, is the reſurrection, and ſtable apprehenſion, that our aſhes ſhall enjoy the fruit of our pious endeavours; without this, all Religion is a Fallacy, and thoſe impieties of *Lucian*, *Euripides*, and *Iulian* are no blaſphemies, brit ſubtle verities, * and Atheiſts have been the onely Philoſophers.]

How ſhall the dead ariſe, is no queſti- Sect. 48.
on of my faith; to beleeve onely poſſibilities, is not faith, but meere Philoſophy; many things are true in Divinity, which are neither inducible by reaſon, nor confirmable by ſenſe; and many things in Philoſophy confirmable by ſenſe, yet not inducible by reaſon. Thus

it is impoſſible by any ſolid or demonſtrative reaſons to perſwade a man to beleeve the converſion of the Needle to the North; though this be poſſible, and true, and eaſily credible, upon a ſingle experiment unto the ſenſe. I beleeve that our eſtranged and divided aſhes ſhall unite againe, that our ſeparated duſt after ſo many Pilgrimages and transformations into the parts of Minerals, Plants, Animals, Elements, ſhall at the voice of God returne into their primitive ſhapes; and joine againe to make up their primary and predeſtinate formes. As at the Creation, there was a ſeparation of that confuſed maſſe into its ſpecies, ſo at the deſtruction thereof there ſhall be a ſeparation into its diſtinct individualls. As at the Creation of the world, all the diſtinct ſpecies that we behold, lay involved in one maſſe, till the fruitfull voice of God ſeparated this united multitude into its ſeverall ſpecies: ſo at the laſt day, when theſe corrupted reliques ſhall be ſcattered in the wildernesſe of formes, and ſeeme to have forgot their proper habits

its, * God by a powerfull voice ſhall ommand them back into their proper hapes,] and call them out by their ſingle ndividuals: Then ſhall appear the fer- ility of *Adam*, and the magicke of that perme that hath dilated into ſo many illions. I have often beheld as a mi- acle, that artificiall reſurrection and re- vivification of *Mercury*, how being mor- ified into a thouſand ſhapes, it aſſumes gaine its owne, and returnes into its nu- mericall ſelfe. Let us ſpeake naturally, nd like Philoſopers, the formes of al- erable bodies in theſe ſenſible corrup- ions periſh not; nor, as wee imagine, wholly quit their manſions, but retire nd contract themſelves into their ſecret nd unacceſſible parts, where they may beſt protect themſelves from the action of their Antagoniſt. A plant or vegeta- ble conſumed to aſhes, by a contempla- ive and ſchoole Philoſopher ſeemes utterly deſtroyed, and the forme to have aken his leave for ever: But to a ſenſible Artiſt the formes are not periſhed, but withdrawne into their incombuſtible arr, where they lie ſecure from the acti-

on

on of that devouring element. This
made good by experience, which
from the aſhes of a plant revive
plant, and from its cinders recall it
to its ſtalke and leaves againe. Wh
the Art of man can doe in theſe infe
our pieces, what blaſphemy is it to affi
the finger of God cannot doe in th
more perfect and ſenſible ſtructures
This is that myſticall Philoſophy, fro
whence no true Scholar becomes
Atheiſt, but from the viſible effects
nature growes up a reall Divine, and b
holds not in a dreame, as *Ezekiel*, but
an ocular and viſible object the types
his reſurrection.

Sect. 49. Now, the neceſſary Manſio
of our reſtored ſelves, are thoſe t
contrary and incompatible plac
we call Heaven and Hell; to d
fine them, or ſtrictly to determine wh
and where theſe are, ſurpaſſeth my D
vinity. That elegant Apoſtle whi
ſeemed to have a glimpſe of Heaven
hath left but a negative deſcripti
thereof; which neither eye hath ſeen
nor eare hath heard, nor can enter in
th

he heart of man: he was transſlated out f himſelfe to behold it, but being retur- ed into himſelfe could not expreſſe it. aint *Iohns* deſcription by Emeralds, Chryſolites, and precious ſtones, is too weake to expreſſe the materiall Heaven we behold. Briefely therefore, where he ſoule hath the full meaſure, and complement of happineſſe, where the boundleſſe appetite of that ſpirit re- maines compleatly ſatisfied, that it can neither deſire addition nor alteration, hat I thinke is truely Heaven: and this can onely be in the enjoyment of that eſſence, whoſe infinite goodneſſe is able to terminate the deſires of it ſelfe, and he unſatiable wiſhes of ours; where- ever God will thus manifeſt himſelfe, there is Heaven, though within the cir- cle of this ſenſible world. Thus the ſoule of man may be in Heaven any where, even within the limits of his owne proper body, and when it ceaſeth to live in the body, it may remaine in its owne ſoule, that is its Creator. And thus we may ſay that Saint *Paul*, whe- ther in the body, or out of the body,

was

was yet in Heaven. To place it in t
Empyreal, or beyond the tenth Sphear
is to forget the worlds destruction; f
when this sensible world shall be d
stroyed, all shall then be here as it is n
there, an Empyreall Heaven, a *quasi v*
cuitie, when to ask where Heaven is,
to demand where the presence of Go
is, or where we have the glory of th
happy vision. *Moses* that was bred up
all the learning of the *Egyptians*, co
mitted a grosse absurdity in Philosoph
when with these eyes of flesh he desir
to see God, and petitioned his Make
that is truth it selfe, to a contradictio
Those that imagine Heaven and He
neighbours, and conceive a vicinity be
tween those two extreames, upon conse
quence of the Parable, where *Dives* di
coursed with *Lazarus* in *Abrahams* bo
some, doe too grossely conceive of tho
glorified creatures, whose eyes shall eas
ly out-see the Sunne, and behold witho
a perspective the extreamest distances
for if there shall be in our glorified eye
the faculty of sight and reception of ob
jects, I could think the visible specie
ther

here to be in as unlimitable a way as ow the intellectuall. I grant that two odies placed beyond the tenth Spheare, in a vacuity, according to *Ariſtotles* hiloſophy, could not behold each o- her, becauſe there wants a body or Me- ium to hand and tranſport the viſible ayes of the object unto the ſenſe; but hen there ſhall be a generall defect of ither Medium to convey, or light to repare and diſpoſe that Medium, and et a perfect viſion, we muſt ſuſpend the ules of our Philoſophy, and make all good by a more abſolute piece of opticks.

I cannot tell how to ſay that fire is the Sect. 50.
eſſence of Hell, I know not what to make of Purgatory, * or conceive a flame that can either prey upon, or purifie the ſub- ſtance of a ſoul;]thoſe flames of ſulphure mentioned in the ſcriptures, I take not to be underſtood of this preſent Hell, but of that to come, where fire ſhall make up the complement of our tortures, & have a body or ſubject wherein to manifeſt its tyranny: Some who have had the honour to be textuarie in Divinity, are of opinion it ſhall be the ſame ſpecificall

fire

fire with ours. This is hard to conceive, yet can I make good how even that may prey upon our bodies, and yet not consume us: for in this materiall world there are bodies that persist invincible in the powerfullest flames, and though by the action of fire they fall into ignition and l quation, yet will they never suffer a destruction: I would gladly know how *Moses* with an actuall fire calcin'd or burnt the Golden Calfe unto powder, for that mysticall metall of Gold, whose solary and celestiall nature I admire, exposed unto the violence of fire, grows onely hot and liquifies, but consumeth not: so when the consumable and volatile pieces of our bodies shall be refined into a more impregnable and fixed temper like Gold, though they suffer from the action of flames, they shall never perish, but lie immortal in the armes of fire. And surely if this frame must suffer onely by the action of this element there will many bodies escape, and not onely Heaven, but earth will not be an end, but rather a beginning. For at present it is not earth, but a composition

ive n of fire, water, earth, and aire; but at tha hat time ſpoyled of theſe ingredients, no ſhall appeare in a ſubſtance more like rld ſelfe, its aſhes. Philoſophers that opini- cibl ned the worlds deſtruction by fire, did ugh lever dreame of annihilation, which is gni eyond the power of ſublunary cauſes; eve or the laſt and proper action of that ele- now ment is but vitrification, or a reduction n'd of a body into glaſſe; and therefore ſome der of our Chymicks facetiouſly affirm, that hol t the laſt fire all ſhall be cryſtallized and , ex everberated into glaſſe, which is the ut- we moſt action of that element. Nor need net ve fear this term [annihilation] or won- ola der that God will deſtroy the workes of ine his Creation: for man ſubſiſting, who em s, and will then truely appeare a Mi- ron crocoſme, the world cannot be ſaid eve o be deſtroyed. For the eyes of God, s d nd perhaps alſo of our glorified ſelves, ſuf hall as really behold and contemplate ent he world in its Epitome or contracted no eſſence, as now it doth at large and in its e a dilated ſubſtance. In the ſeed of a Plant or a o the eyes of God, and to the under- fic ſtanding of man, there exiſts, though in

an inviſible way, the perfect leaves, flowers, and fruit thereof: (for things that are in *poſſe* to the ſenſe, are actually exiſtent to the underſtanding.) Thus God beholds all things, who contemplates fully his workes in their Epitome, as in their full volume, and beheld as ample the whole world in that little compendium of the ſixth day, as in the ſcattered and dilated pieces of thoſe five before.

Sect. 51. Men commonly ſet forth the torments of Hell by fire, and the extremity of corporall affl ctions, and deſcribe Hell in the ſame method that *Mahomet* doth Heaven. This indeed makes a noiſe, and drums in popular eares: but if this be the terrible piece thereof, it is not worthy to ſtand in diameter with Heaven, whoſe happineſſe conſiſts in that part that is beſt able to comprehend it, that immortall eſſence, that tranſlated divinity and colony of God, the Soule. Surely though we place Hell under earth, the Devil walke and purlue is about it; men ſpeak too popularly who place it in thoſe flaming mountaines, which to groſſer apprehenſions repreſent Hell. The heart of

man is the place the Devils dwell in; I feele sometimes a Hell within my selfe, *Lucifer* keeps his Court in my breast, *Legion* is revived in me.* There are as many hels, as *Anaxagoras* conceited worlds; there was more then one hell in *Magdalen*, when there were seven devils; for every devil is an hell unto himselfe; he holds enough of torture in his owne *ubi*, and needs not the misery of circumference to afflict him; and thus a distracted conscience here is a shadow or introduction unto hell hereafter. Who can but pity the mercifull intention of those hands that doe destroy themselves? the devil, were it in his power, would doe the like; which being impossible, his miseries are endlesse, and he suffers most in that attribute wherein he is impassible, his immortality.

I thank God that with joy I mention it, I was never afraid of Hell, nor never grew pale at the description of that place; I have so fixed my contemplations on Heaven, that I have almost forgot the Idea of Hell, and am afraid rather to lose the joyes of the one than Sect. 52.

endure the misery of the other, to be deprived of them is a perfect Hel, and need mee thinks no addition to compleat our afflictions; that terrible term hath never detained me from sinne, nor doe I owe any good action to the name there of: I fear God, yet am not afraid of him; his mercies make me ashamed of my sins, before his judgements afraid thereof: these are the forced and secondary method of his wisdome, which hee useth but as the last remedy, and upon provocation, a course rather to deterre the wicked, than incite the vertuous to his worship. I can hardly think there was ever any scared into Heaven, they goe the fairest way to Heaven, that would serve God without a Hell, other Mercenaries that crouch unto him in feare of Hell, though they term themselves the servants, are indeed but the slaves of the Almighty.

Sect. 53. And to be true, and speak my soule, when I survey the occurrences of my life, and call into account the finger of God, I can perceive nothing but

an abysse and masse of mercies, either in generall to mankind, or in particular to my selfe; and whether out of the prejudice of my affection, or an inverting and partiall conceit of his mercies, I know not, but those which others terme crosses, afflictions, judgements, misfortunes, to me who enquire farther into them then their visible effects, they both appeare, and in event have ever proved the secret and dissembled favours of his affection. It is a singular piece of Wisdome to apprehend truly, and without passion the workes of God, and so well to distinguish his Justice from his Mercy, as not miscall those noble attributes; yet it is likewise an honest piece of Logick so to dispute and argue the proceedings of God, as to distinguish even his judgements into mercies. For God is mercifull unto all, because better to the worst, than the best deserve; and to say he punisheth none in this world, though it be a Paradox, is no absurdity. To one that hath committed murther, if the Judge should

onely ordaine a Fine, it were a madneſſe to call this a puniſhment, and to repine at the ſentence, rather then admire the clemency of the Judge. Thus our offences being mortall, and deſerving not onely death, but damnation, if the goodneſſe of God be content to traverſe and paſſe them over with a loſſe, misfortune, or diſeaſe; what frenſie were it to terme this a puniſhment, rather than an extremity of mercy, and to groane under the rod of his judgements, rather than admire the Scepter of his mercies? Therefore to adore, honour, and admire him, is a debt of gratitude due from the obligation of our nature, ſtates, and conditions; and with theſe thoughts, he that knowes them beſt, will not deny that I adore him: That I obtain Heaven, and the bliſſe thereof, is accidentall, and not the intended worke of my devotion, it being a felicity I can neither thinke to deſerve nor ſcarce in modeſty to expect. For theſe two ends of us all, either as rewards or puniſhments, are mercifully ordained and diſproportionably diſpoſed un-

our actions, the one being so far beyond our deserts, the other so infinitely below our demerits.

There is no salvation to those that beleeve not in Christ, that is say some, since his Nativity, and as Divinity affirmeth, before also; which makes me much apprehend the ends of those honest Worthies and Philosophers which died before his incarnation. *It is hard to place those soules in Hell] whose worthy lives doe teach us vertue on earth; methinks amongst those many subdivisions of hel, there might have been one Limbo left for these: What a strange vision will it be to see their poeticall fictions converted into verities, and their imagined and fancied Furies, into reall Devils: how strange to them will sound the History of *Adam*, when they shall suffer for him they never heard of? when they derive their genealogy from the Gods, shall know they are the unhappy issue of sinfull man? It is an insolent part of reason to controvert the workes of God, or question the justice of his proceedings. Could humility teach others, as Sect. 54.

it hath instructed me, to contemplate the infinite and incomprehensible distance betwixt the Creator and the Creature, or did we seriously perpend that one Simile of Saint *Paul*, *Shall the Vessell say to the Potter, Why hast thou made me thus?* it would prevent these arrogant disputes of reason, nor would we argue the definitive sentence of God either to Heaven or Hell. Men that live according to the right rule and law of reason, live but in their owne kinde as beasts do in theirs; who justly obey the prescript of their natures, and therefore cannot reasonably demand a reward of their actions, as onely obeying the naturall dictates of their reason. It will therefore, and must at last appeare, that all salvation is through Christ; which verity I feare these great examples of vertue must confirme, and make it good, how the perfectest actions of earth have no title or claime unto Heaven.

Sect. 55. Nor truely doe I think the lives of these or of any other were ever correspondent, or in all points conformable unto their doctrines; it is evident that

* *Aristotle* transgressed the rule of his owne Ethicks;] the Stoickes that condemne passion, and command a man to laugh in *Phalaris* his Bull, could not endure without a groane a fit of the Stone or Colick. * The *Scepticks* that affirmed they know nothing,] even in that opinion confute themselves, and thought they knew more then all the World beside. *Diogenes* I hold to be the most vain-glorious man of his time, and more ambitious in refusing all honours, than *Alexander* in rejecting none. Vice and the Devill put a fallacy upon our reasons, and provoking us too hastily to run from it, entangle and profound us deeper in it. † The Duke of *Venice*, that weds himselfe unto the Sea, by a Ring of Gold,] I will not argue of prodigality, because it is a solemnity of good use and consequence in the State. † But the Philosopher that threw his money into the Sea to avoid avarice, was a notorious prodigall.] There is no road or ready way to vertue, it is not an easie point of art to disentangle our selves

from this riddle, or web of ſin: To perfect vertue, as to Religion, there is required a Panoplia or compleat armour, that whileſt we lye at cloſe ward againſt one vice, we lie open to the venne'e of another: and indeed wiſer diſcretions that have the thred of reaſon to conduct them, offend without a pardon; whereas under heads many ſtumble without diſhonour.* There goe ſo many circumſtances to piece up one good action, that it is a leſſon to be good, and wee are forced to be vertuous by the booke. Againe the practice of men holds not an equall pace, yea, and often runnes counter to their Theory; we naturally know what is good, but naturally purſue what is evill: the Rhetorick wherewith I perſwade another, cannot perſwade my ſelfe: there is a depraved appetite in us, that will with patience heare the learned inſtructions of Reaſon, but yet performe no farther than agrees to its owne irregular humour. In briefe, we all are monſters, that is, a compoſition of man and beaſt, wherein we muſt endeavour to be as the Poets fancy

that

per- hat wise man *Chiron*, that is, to have
s re- he Region of Man above that of Beast,
our nd sense to sit but at the feet of rea-
a:nfi on. Lastly, I doe desire with God,
e o hat all, but yet affirme with men, that
tion ew shall know salvation, that the
duct ridge is narrow, the passage straight
nere- nto life; yet those who doe confine
hou he Church of God, either to particu-
cum- ar Nations, Churches, or Families, have
that nade it farre narrower then our Saviour
: are ever meant it.

ce.] * The vulgarity of those judgements Sect. 56.
not hat wrap the Church of God in *Stra-*
nnes *bo's* cloake and restraine it unto Europe,]
rally seeme to me as bad Geographers as
pur- *Alexander*, who thought he had con-
ere- quer'd all the world, when he had not
per- subdued the half of any part thereof: For
l ap- wee cannot deny the Church of God
ence both in Asia and Africa, if we doe not
Rea- forget the Peregrinations of the Apo-
than stles, the deaths of their Martyrs, the
. It Sessions of many, and even in our refor-
om- med judgement lawfull councells held
we in those parts in the minority and non-
ncy age of ours: nor must a few differences
that more

more remarkeable in the eyes of ma
than perhaps in the judgement of God
excommunicate from Heaven one ano-
ther, much leſſe thoſe Chriſtians wh
are in a manner all Martyrs, maintaining
their faith in the noble way of perſecu-
tion, and ſerving God in the fire, where
as we honour him but in the Sunſhine.
'Tis true we all hold there is a number
of Elect and many to be ſaved, yet take
our opinions together, and from the
confuſion thereof there will be no ſuch
thing as ſalvation, nor ſhall any one be
ſaved; for firſt the Church of *Rome*
condemneth us, we likewiſe them, the
Sub-reformiſts and Sectaries ſentence
the Doctrine of our Church as damna-
ble, the Atomiſt, or Familiſt reprobates
all theſe, and all theſe them againe. Thus
whileſt the mercies of God do promiſe
us Heaven, our conceits and opinions
exclude us from that place. There
muſt be therefore more than one Saint
Peter, particular Churches and Sects
uſurpe the gates of Heaven, and turne
the key againſt each other, and thus we
goe to heaven againſt each others wills,

con-

conceits and opinions, and with as much uncharity as ignorance, do erre I feare in points not only of our owne, but one anothers salvation.

I beleeve many are saved who to Sect. 57.
man seeme reprobated, and many are reprobated, who in the opinion and sentence of man stand elected; there will appeare at the last day, strange, and unexpected examples, both of his Justice and his Mercy, and therefore to define either is folly in man, and insolency, even in the Devills; those acute and subtill spirits in all their sagacity, can hardly divine who shall be saved; which if they could prognosticke, their labour were at an end; nor need they compasse the earth seeking whom they may devour. * Those who upon a rigid application of of the Law, sentence *Solomon* unto damnation,] condemne not onely him, but themselves, and the whole World; for by the Letter, and written Word of God, we are without exception in the state of Death, but there is a prerogative of God, and an arbitrary pleasure above the Letter of his owne Law,

Law, by which alone we can preten
unto ſalvation, and through which *Solo-*
mon might be as eaſily ſaved as thoſe
who condemne him.

Sect. 58. The number of thoſe who pretend un-
to ſalvation, and thoſe infinite ſwarmes
who thinke to paſſe through the eye o
this Needle, have much amazed me.
That name and compellation of *little*
Flocke, doth not comfort but deject
my devotion, eſpecially when I reflect
upon mine owne unworthineſſe, where-
in, according to my humble apprehen-
ſions, I am below them all: I beleeve
there ſhall never be an Anarchy in Hea-
ven, but as there are Hierarchies amongſt
the Angels, ſo ſhall there be degrees o
priority amongſt the Saints. Yet is it
(I proteſt) beyond my ambition to a-
ſpire unto the firſt ranks, my deſires
onely are, and I ſhall be happy therein,
to be but the laſt man, and bring up the
Rere in Heaven.

Sect. 59. Againe, I am confident, and fully per-
ſwaded, yet dare not take my oath o
my ſalvation; I am as it were ſure, and do
beleeve without all doubt that there is
ſuch

such a City as *Constanitnople*, yet for me to take my oath thereon, were a kinde of perjury, because I hold no infallible warrant from my owne sense to confirme me in the certainty thereof: And truely though many pretend an absolute certainty of their salvation, yet when an humble soule shall contemplate her owne unworthinesse, she shall meet with many doubts, and suddainly finde how little we stand in need of the precept of Saint *Paul, Worke out your salvation with feare and trembling.* That which is the cause of my election, I hold to be the cause of my salvation, which was the mercy and beneplacit of God, before I was, or the foundation of the World. *Before Abraham was, I am*, is the saying of Christ, yet is it true in some sense if I say it of my selfe, for I was not onely before my selfe, but *Adam*, that is, in the Idea of God, and the decree of that Synod held from all Eternity. And in this sense, I say, the world was before the Creation, and at an end before it had a beginning; and thus was I dead before I was alive, though my grave

grave be *England* my dying place was Paradiſe, and *Eve* miſcarried of me before ſhe conceiv'd of *Cain*.

Sect. 60. Inſolent zeales that doe decry good workes and rely onely upon faith, take not away merit: for depending upon the efficacy of their faith, they enforce the condition of God, and in a more ſophiſticall way doe ſeeme to challenge Heaven. It was decreed by God, that onely thoſe that lapt in the water like dogges, ſhould have the honour to deſtroy the *Midianites*, yet could none of thoſe juſtly challenge, or imagine he deſerved that honour thereupon. I doe not deny, but that true faith, and ſuch as God requires, is not onely a marke or token, but alſo a meanes of our ſalvation, but where to finde this, is as obſcure to me, as my laſt end. And if our Saviour could object unto his own Diſciples, and Favourites, a faith, that to the quantity of a graine of Muſtard ſeed, is able to remove Mountaines; ſurely that which we boaſt of, is not any thing, or at the moſt, but a remove from nothing. This is the Tenor of my belief, wherein though

though there be many things ſingular; and to the humour of my irregular ſelfe, yet if they ſquare not with maturer judgements, I diſclaime them, and do no further favour them, than the learned and beſt judgments ſhall authorize them.

The ſecond Part.

NOW for that other vertue of Charity, without which Faith is a meer notion, and of no exiſtence, I have ever endeavoured to nouriſh the mercifull diſpoſition, and humane inclination I borrowed from my Parents, and regulate it to the written and preſcribed Lawes of Charity; and if I hold the true anatomy of my ſelfe, I am delineated and naturally framed to ſuch a piece of vertue: for I am of a conſtitution ſo generall, that it conſorts and ſympathizeth with all things; I have no antipathy, or rather Idio-ſyncraſie, in diet, humour, aire, any thing: * I wonder not Sect. 1.

at

at the *French* for their dishes of frogges, I ſnailes,] and toadſtooles, nor at the Jewes for Locuſts and Graſſe-hoppers but being amongſt them, make them my common viands; and I finde they agree with my ſtomach as well as theirs. I could digeſt a Sallad gathered in a Church-yard, as well as in a Garden I cannot ſtart at the preſence of a Serpent, Scorpion, Lizard, or Salamander at the ſight of a Toad or Viper, I finde in me no deſire to take up a ſtone to deſtroy them. I feele not in my ſelf those common Antipathies that I can diſcover in others: Thoſe Nationall repugnances doe not touch me, nor doe I behold with prejudice the *French*, *Italian*, *Spaniard*, and *Dutch*; but where I find the actions in ballance with my Countreymens, I honour, love, and embrace them in ſome degree; I was borne in the eighth Climate, but ſeeme for to be framed and conſtellated unto all: I am no plant that will not proſper out of my Garden. All places, all ayres make unto me one Country; I am in *England* every where, and under any meridian

I have beene ſhipwrackt, yet am not enemie with the ſea or winds; I can ſtudy, play, or ſleepe in a tempeſt. In briefe, I am averſe from nothing, my conſcience would give me the lie if I ſhould ſay I abſolutely deteſt or hate any eſſence but the Devill, or ſo at leaſt abhorre any thing but that we might come to compoſition. If there be any among thoſe common objects of hatred I doe contemne and laugh at, it is that great enemy of reaſon, vertue and religion, the Multitude, that numerous piece of monſtroſity, which taken aſunder ſeeme men, and the reaſonable creatures of God; but confuſed together, make but one great beaſt, and a monſtroſity more prodigious then Hydra; it is no breach of Charity to call theſe Fooles, it is the ſtyle all holy Writers have afforded them, ſet downe by *Solomon* in Canonicall Scripture, and a point of our faith to beleeve ſo. Neither in the name of Multitude doe I onely include the baſe and minor ſort of people; there is a rabble even amongſt the Gentry, a ſort of Plebeian heads,

whose fancy moves with the sa
wheele as these; men in the same L
vell with Mechanicks, though th
fortunes doe somewhat guild their
firmities, and their purses compound
their follies. But as in casting accou
three or foure men together come sh
in account of one man placed by him
below them: So neither are a troope
these ignorant Doradoes, of that
esteeme and value, as many a forlo
person, whose condition doth pl
them below their feete. Let us spe
like Politicians, there is a Nobi
without Heraldry, a naturall digni
whereby one man is ranked with a
ther, another filed before him, acc
ding to the quality of his desert,
preheminence of his good parts. Thou
the corruption of these times, and
byas of present practise wheel anot
way, thus it was in the first and pri
tive Common-wealths, and is yet
the integrity and Cradle of well-or
ed Polities, til corruption getteth grou
ruder desires labouring after that wh
wiser considerations contemne, e

one having a liberty to amasse and heap up riches, and they a license or faculty to doe or purchase any thing.

This generall and indifferent temper Sect. 2.
of mine, doth more neerely dispose me to this noble vertue. It is a happinesse to be borne and framed unto vertue, and to grow up from the seeds of nature, rather then the inoculation and forced graffs of education; yet if we are directed only by our particular Natures, and regulate our inclinations by no higher rule than that of out reasons, we are but Moralists; Divinity will still call us Heathens. Therefore this great work of charity, must have other motives, ends, and impulsions: I give no almes to satisfie the hunger of my Brother, but to fulfill and accomplish the Will and Command of my God; I draw not my purse for his sake that demands it, but his that enjoyned it; I relieve no man upon the Rhetorick of his miseries, nor to content mine owne commiserating disposition, for this is still but morall charity, and an act that oweth more to passion than reason. He that relieves another upon the bare sug-

geſtion and bowels of pity, doth not th
ſo much for his ſake, as for his own: T
by compaſſion we make others miſe
our own, and ſo by relieving them, we
lieve our ſelves alſo. It is as erroneous
conceit to redreſſe other Mens misfo
tunes upon the common conſideratio
of mercifull natures, that it may be o
day our own caſe; for this is a ſiniſter
politick kind of charity, whereby we ſe
to beſpeake the pities of men in the
occaſions: and truly I have obſerved th
thoſe profeſſed Eleemoſynaries, thou
in a croud or multitude, doe yet dir
and place their petitions on a few a
ſelected perſons; there is ſurely a Ph
ſiognomy, which thoſe experient
and Maſter Mendicants obſerve; whe
by they inſtantly diſcover a mercif
aſpect, and will ſingle out a fac
wherein they ſpy the ſignatures a
markes of mercy: for there are myſ
cally in our faces certaine charact
which carry in them the motto of o
Soules, wherein he that can read *A.B.*
may read our natures. I hold moreo
that there is a Phytognomy, or Ph
ſiognom

Siognomy, not onely of men, but of Plants, and Vegetables; and in every one of them, ſome outward figures which hang as ſignes or buſhes of their inward formes. The finger of God hath left an inſcription upon all his workes not graphicall or compoſed of Letters, but of their ſeverall formes, conſtitutions, parts, and operations, which aptly joyned together doe make one word that doth expreſſe their natures. By theſe Letters God calls the ſtarres by their names, and by this Alphabet *Adam* aſſigned to every creature a name peculiar to its Nature. Now there are beſides theſe Characters in our faces, certaine myſticall figures in our hands, which I dare not call meere dashes, ſtrokes, *a la volee*, or at randome, becauſe delineated by a pencill, that never works in vaine; and hereof I take more particular notice, becauſe I carry that in mine owne hand, which I could never read of, nor diſcover in another. *Ariſtotle*, I confeſſe, in his acute, and ingular booke of Phyſiognomy, hath made no mention of Chiromancy, yet

I beleeve the *Egyptians*, who were nee-
rer addicted to thoſe abſtruſe and my-
ſticall ſciences, had a knowledge therein
to which thoſe vagabond and counterfe
Egyptians did after pretend, and perhap
retained a few corrupted principles
which ſometimes might verifie the
prognoſticks.

It is the common wonder of all me
* how among ſo many millions of face
there ſhould be none alike :] Now co
trary, I wonder as much how the
ſhould be any; he that ſhall conſide
how many thouſand ſeverall word
have beene careleſly and without ſtud
compoſed out of 24 Letters; with
how many hundred lines there are
be drawne in the fabricke of one man
ſhall eaſily finde that this variety is n
ceſſary: And it will be very hard th
they ſhall ſo concurre as to make o
portract like another. Let a Painter car
leſly limbe out a million of faces, a
you ſhdll finde them all different, y
let him have his copy before him, y
after all his art there will remaine a ſe
ſible diſtinction; for the patterne or e

amp

mple of every thing is the perfectest n that kinde, whereof we ſtill come hort, though we tranſcend or goe be-ond it, becauſe herein it is wide, and grees not in all points unto its Copy. Nor doth the ſimilitude of Creatures iſparage the variety of nature, nor any ay confound the workes of God. For ven in things alike there is diverſity, nd thoſe that doe ſeem to accord, doe anifeſtly diſagree. And thus is man ike God, for in the ſame things that ve reſemble him, we are utterly diffe-ent from him. There was never any hing ſo like another, as in all points to oncurre, there will ever ſome reſerved ifference ſlip in, to prevent the identi-y, without which, two ſeverall things would not be alike, but the ſame, which s impoſſible.

But to returne from Philoſophy to Charity, I hold not ſo narrow a con-ceit of this vertue, as to conceive that to give almes, is onely to be Charita-ble, or thinke a piece of Liberality can comprehend the Totall of Charity; Di-vinity hath wiſely divided the act there-

Sect. 3.

of into many branches, and hath taught us in this narrow way, many pathes unto goodneſſe; as many wayes as we may doe good, ſo many wayes we may be Charitable; there are infirmities, not onely of body, but of ſoule, and fortunes, which doe require the merciſull hand of our abilities. I cannot contemn a man for ignorance, but behold him with as much pity as I doe *Lazarus*. It is no greater Charity to cloath his body, then apparell the nakedneſſe of his Soule. It is an honourable object to ſee the reaſons of other men weare our Liveries, and their borrowed underſtandings doe homage to the bounty of ours: It is the cheapeſt way of beneficence, and like the naturall charity of the Sunne illuminates another without obſcuring it ſelfe. To be reſerved and caitif in this part of goodneſſe, is the ſordideſt piece of covetouſneſſe, and more contemptible than the pecuniary avarice. To this (as calling my ſelfe a Scholar) I am obliged by the duty of my condition, I make not therefore my head a grave, but a treaſure of know-

ledge;

edge, I intend no Monopoly, but a Community in learning; I ſtudy not for my owne ſake onely, but for theirs that ſtudy not for themſelves. I envy no man that knowes more than my ſelfe, but pity them that know leſſe. I inſtruct no man as an exerciſe of my knowledge, or with an intent rather to nourish and keep it alive in mine owne head, than beget and propagate it in his; and in the midſt of all my endeavours there is but one thought that dejects me, that my acquired parts muſt periſh with my ſelfe, nor can be Legacyed among my honoured Friends. I cannot fall out or contemne a man for an errour, or conceive why a difference in opinion ſhould divide an affection: for controverſies, diſputes, and argumentations, both in Philoſophy, and in Divinity, if they meet with diſcreet and peaceable natures, doe not infringe the Lawes of Charity in all diſputes; ſo much as there is of paſſion, ſo much there is of nothing to the purpoſe; for then reaſon like a bad Hound ſpends upon a falſe ſent, and forſakes the queſtion

ſtion firſt ſtarted. And this is one reaſon why controverſies are never determined, for though they be amply propoſed, they are ſcarce at all handled, they doe ſo ſwell with unneceſſary Digreſſions, and the Parentheſis on the party, is often as large as the main diſcourſe upon the ſubject. The Foundations of Religion are already eſtabliſhed, and the principles of Salvation ſubſcribed unto by all, there remaines not many controverſies worth a paſſion, and yet never any diſputed without, not onely in Divinity, but inferiour Arts: * What a βατραχομυομαχία and hot skirmiſh is betwixt *S.* and *T.* in *Lucian*? How doth Grammarians hack and ſlaſh for the Genitive caſe in *Jupiter*? How doe they breake their owne pates to ſalve that of *Priſcian*? *Si foret in terris, rideret Democritus.* Yea, even amongſt wiſer militants, how many wounds have been given, and credits ſlaine for the poore victory of an opinion or beggerly conqueſt of a diſtinction? Scholars are men of Peace, they beare no armes, † but their tongues are ſharper then

hen *Actius* his razor,] their pens carry farther, and give a lowder report than thunder; I had rather ſtand in the ſhock of a Baſiliſco, than in the fury of a mercileſſe pen. It is not meere zeale to Learning, or devotion to the Muſes, that wiſer Princes Patron the Arts: and carry an indulgent aſpect unto Scholars, but a deſire to have their names eternized by the memory of their writings,] and a feare of the revengefull pen of ſucceeding ages: for theſe are the men, that when they have played their parts, and had their *exits*, muſt ſtep out and give the morall of their Scenes, and deliver unto poſterity an Inventory of their vertues and vices. And ſurely there goes a great deale of conſcience to the compiling of an Hiſtory, there is no reproach to the ſcandall of a Story; It is ſuch an authentick kinde of falſehood, that with authority belies our good names to all Nations and Poſterity.

There is an other offence unto Cha- Sect. 4.
rity, which no Author hath ever written of, and few take notice of, and that's

that's the reproach, not of whole professions, mysteries and conditions, but of whole nations, wherein by opprobrious Epithets we miscall each other, and by an uncharitable Logick, from a disposition in a few conclude a habit in all.

Le mutin Anglois, et le bravache Escossois,
Le bougre Italian, et le fol Francois;
Le poultron Romani, le larron de Gascongne,
L'Espagnol superbe, et l'Aleman yurongne.

* Saint *Paul* that calls the *Cretians* lyers, doth it but indirectly and upon quotation of their owne Poet.] † It is as bloody a thought in one way as *Neroes* was in another. For by a word we wound a thousand,] and at one blow assassine the honour of a Nation. It is as compleate a piece of madnesse to miscall and rave against the times: or thinke to recall men to reason, by a fit of passion: *Democritus* that thought to laugh the times into goodnesse, seems to me as deeply Hypochondriack, as *Heraclitus* that bewailed them; it moves not my spleen to behold the multitude in their proper humors, that is, in their fits of folly and madness, as well un-

understanding that wisedome is not prophan'd unto the World, and 'tis the priviledge of a few to be vertuous. They that endeavour to abolish vice, destroy also vertue; for contraries, though they destroy one another, are yet in life of one another. Thus vertue (abolish vice) is an Idea: againe, the communitie of sinne doth not disparage goodnesse; for when vice gains upon the major part, vertue, in whom it remaines, becomes more excellent, and being lost in some, multiplies its goodnesse in others which remain untouched, and perfists intire in the generall inundation. I can therefore behold vice without a Satyre, content only with an admonition, or instructive reprehension; for Noble natures, and such as are capaable of goodnesse, are railed into vice, that might as easily be admonished into vertue; and we should be all so farre the Orators of goodnesse, as to protect her from the power of vice, and maintaine the cause of injured truth. No man can justly censure or condemne another, because indeed no man truely knowes another

nother. This I perceive in my ſelfe, ſo I am in the dark to all the world, and my neareſt friends behold me but in a cloud; thoſe that know me but ſuperficially, think leſſe of me than I doe of my ſelfe; thoſe of my neere acquaintance thinke more; God, who truely knowes me, knowes that I am nothing, for he onely beholds me, and all the world, who lookes not on us through a derived ray, or a trajection of a ſenſible ſpecies, but beholds the ſubſtance without the helpes of accidents, and the formes of things, as we their operations. Further, no man can judge another, becauſe no man knowes himſelfe; for we cenſure others but as they diſagree from that humour which we fancy laudable in our ſelves, and commend others but for that wherein they ſeeme to quadrate and conſent with us. So that in concluſion, all is but that we all condemne, Selfe-love. 'Tis the generall complaint of theſe times, and perhaps of thoſe paſt, that charity grows cold; which I perceive moſt verified in thoſe which moſt do manifeſt the fire

and flames of zeale; for it is a vertue that beſt agrees with coldeſt natures, and ſuch as are complexioned for humility: But how ſhall we expect charity towards others, when we are uncharitable to our ſelves? Charity begins at home, is the voice of the World, yet is every man his greateſt enemy, and as it were, his owne executioner. *Non occides*, is the Commandement of God, yet ſcarce obſerved by any man; for I perceive every man is his owne *Atropos*, and lends a hand to cut the thred of his owne dayes. *Cain* was not therefore the firſt Murtherer, but *Adam*, who brought in death; wherefore he beheld the practiſe and example in his owne ſonne *Abel*, and ſaw that verified in the experience of another, which faith could not perſwade him in the Theory of himſelfe.

There is I think no man that apprehends his owne miſeries leſſe than my ſelfe, and no man that ſo neerely apprehends anothers. I could loſe an arme without a teare, and with few groanes, me thinkes, be quartered into Sect. 5.

pieces;

pieces; yet can I weepe most seriously at a Play, and receive with a true passion, the counterfeit griefes of the knowne and professed impostures. It a barbarous part of inhumanity to add unto any afflicted parties misery, endeavour to multiply in any man, passion, whose single nature is already above his patience; this was the greatest affliction of *Iob*, and those oblique expostulations of his friends a deeper injury than the downeright blowes of the Devill. It is not the teares of our owne eyes onely, but of our friends also, that doe exhaust the current of our sorrowes; which falling into many streames, runne more peaceably, and contented with a narrower channel. It is an act within the power of charity, to translate a passion out of one breast into another, and to divide a sorrow almost out of it selfe; for an affliction like a dimension may be so divided, as if not indivisible, at least to become insensible. Now with my friend I desire not to share or participate, but to engrosse his sorrowes, that by making them mine own

owne, I may more easily discusse them; for in mine owne reason, and within my selfe I can command that, which I cannot intreat without my selfe, and within the circle of another. I have often bought those noble paires and examples of friendship not so truely Histories of what had beene, as fictions of what should be, but I now perceive nothing in them but possibilities, nor any thing in the Heroick examples of *Damon* and *Pythias*, *Achilles* and *Patroclus*, which me thinkes upon some grounds I could not performe within the narrow compasse of my selfe. That a man should lay downe his life for his friend, seemes strange to vulgar affections, and such as confine themselves within that worldly principle, Charity beginnes at home. For mine owne part, I could never remember the relations that I held unto my selfe, nor the respect that I owe unto my owne nature, in the cause of God, my Countrey, and my Friends. Next to these three, I doe embrace my selfe; I confesse I do not observe that order that the Schooles ordain

daine our affections, to love our Parents Wifes, Children, and then our Friends for excepting the injunctions of Religion, I doe not find in my ſelfe ſuch a neceſſary and indiſſoluble Sympathy to all thoſe of my bloud. I hope I doe not break the fifth Commandement, if I conceive I may love my friend before the neareſt of my bloud, even thoſe to whom I owe the principles of life; I never yet caſt a true affection on a Woman but I have loved my friend as I doe vertue, my ſoule, my God. From hence my thinkes I doe conceive how God loves man, what happineſſe there is in the love of God. Omitting all other, there are three moſt myſticall unions; Two natures in one perſon; three perſons in one nature; one ſoule in two bodies. For though indeed they be really divided, yet are they ſo united, as they ſeem but one, and make rather a duality then two diſtinct ſoules.

Sect. 6. There are wonders in true affection it is a body of *Enigmaes*, myſteries and riddles; wherein two ſo become one, they both become two; I love my friend be

before my ſelfe, and yet me thinkes I do not love him enough; ſome few months hence my multiplyed affection will make me beleeve I have not loved him at all; when I am from him, I am dead till I be with him, when I am with him, I am not ſatisfied, but would still be nearer him: united ſoules are not ſatisfied with embraces, but deſire to be truely each other, which being impoſſible, their deſires are infinite, and muſt proceed without a poſſibility of ſatisfaction. Another miſery there is in affection, that whom we truely love like our owne, we forget their lookes, nor can our memory retaine the Idea of their faces, and it is no wonder, for they are our ſelves, and our affection makes their lookes our owne. This noble affection falls not on vulgar and common conſtitutions, but on ſuch as are markt for vertue; he that can love his friend with this noble ardour, will in a competent degree affect all. Now if we can bring our affections to looke beyond the body, and caſt an eye upon the ſoule, we have found out the

true object, not onely of friendſhip bu
charity; and the greateſt happineſſe th
we can bequeath the ſoule, is that wher
in we all do place our laſt felicity, Sa
vation; which though it be not in ou
power to beſtow, it is in our charity
and pious invocations to deſire, if no
procure and further. I cannot con
tentedly frame a prayer for my ſelfe
particular, without a catalogue for m
friends, nor requeſt a happineſſe wher
in my ſociable diſpoſition doth not de
ſire the fellowſhip of my neighbour.
never heare the Toll of a paſſing Bel
though in my mirth, without my pra
ers and beſt wiſhes for the departi
ſpirit: I cannot goe to cure the bod
of my Patient, but I forget my pro
feſſion, and call unto God for his ſoul
I cannot ſee one ſay his Prayers, but
ſtead of imitating him, I fall into a ſup
plication for him, who perhaps is
more to me then a common natur
and if God hath vouchſafed an eare
my ſupplications, there are ſurely m
ny happy that never ſaw me, and
joy the bleſſing of mine unknowne d

votions

wnes. To pray for Enemies, that is, for their salvation, is no harsh precept, but the practice of our daily and ordinary devotions. * I cannot beleeve the story of the Italian,] our bad wishes and uncharitable desires proceed no further than this life; it is the Devill, and the uncharitable votes of Hell, that desire our misery in the world to come.

To doe no injury, nor take none, was Sect. 7.
a principle, which to my former yeers, and impatient affections, seemed to containe enough of Morality, but my more setled yeares, and Christian constitution have fallen upon severer resolutions. I can hold there is no such thing as injury, that if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury; that to hate another, is to maligne himselfe, that the truest way to love another is to despise ourselves. I were unjust unto mine owne conscience, if I should say I am at variance with any thing like my selfe. I finde there are many pieces in this one fabricke of man; this frame is raised

upon a maſſe of Antipathies: I am one me thinkes, but as the World wherein notwithſtanding there are a ſwarme of diſtinct eſſences, and in them another world of contrarieties; we carry private and domeſtick enemies within, publick and more hoſtile adverſaries without. The Devill that did but buffet Saint *Paul*, playes me thinkes at ſharpe with me: Let me be nothing, if within the compaſſe of my ſelfe, I doe not finde the battaile of *Lepanto*, paſſion againſt reaſon, reaſon againſt faith, faith againſt the Devill, and my conſcience againſt all. There is another man within me that's angry with me, rebukes, commands, and daſtards me. I have no conſcience of Marble to reſiſt the hammer of more heavy offences, nor yet too ſoft and waxen, as to take the impreſſion of each ſingle peccadillo or ſcape of infirmity: I am of a ſtrange beliefe, that it is as eaſie to be forgiven ſome ſins, as to commit ſome others. For my originall ſinne, I hold it to be waſhed away in my Baptiſme; for my actuall tranſ-

greſſi-

greſſions, I compute and reckon with God, but from my laſt repentance, Sacrament or general abſolution: and therefore am not terrified with the ſinnes or madneſſe of my youth. I thanke the goodneſſe of God, * I have no ſins that want a name,] I am not ſingular in offences, my tranſgreſſions are Epidemicall, and from the common breath of our corruption. For there are certain tempers of body, which matcht with an humorous depravity of mind, doe hatch and produce vitioſities, whoſe newneſſe and monſtroſity of nature admits no name; † this was the temper of that Lecher that carnal'd with a Statua,] * and the conſtitution of *Nero* in his Spintrian recreations.] For the Heavens are not onely fruitfull in new and unheard of ſtarres, the Earth in plants and animals, but mens minds alſo in villanie and vices; now the dulneſſe of my reaſon, and the vulgarity of my diſpoſition, never prompted my invention, nor ſolicited my affection unto any of theſe; yet even thoſe common and quotidian infirmities that ſo neceſſarily attend me, and doe

seeme to be my very nature, have so dejected me, so broken the estimation that I should have otherwise of my self, that I repute my selfe the most abjected piece of mortality: Divines prescribe a fit of sorrow to repentance, there goes indignation, anger, sorrow, hatred, into mine, passions of a contrary nature, which neither seeme to sute with that action, nor my proper constitution. It is no breach of charity to our selves to be at variance with our vices, nor to abhorre that part of us, which is an enemy to the ground of charity, our God, wherein we doe but imitate our greatselves the world, whose divided Antipathies and contrary faces doe yet carry a charitable regard unto the whole by their particular discords, preserving the common harmony, and keeping in fetters those powers, whose rebellions once Masters, might be the ruine of all.

Sect. 8. I thanke God, amongst those millions of vices I doe inherit and hold from *Adam*, I have escaped one, and that a mortall enemy to charity, the first and father sin, not onely of man but of the

il Pride, a vice whose name is compre-
ended in a Monosyllable, but in its na-
ure not circumscribed with a world; I
ave escaped it in a condition that can
ardly avoid it: those pety acquisitions &
puted perfections that advance and e-
vate the conceits of other men, adde
o feathers unto mine; * I have seene a
Grammarian toure, and plume himselfe
ver a single line in *Horace*,] and shew
ore pride in the construction of one
Ode, than the Author in the composure
f the whole booke. For my owne part,
esides the *Fargon* and *Patois* of seve-
all Provinces, I understand no lesse
hen six Languages, yet I protest I have
o higher conceit of my selfe than had
ur Fathers before the confusion of *Ba-*
bel, when there was but one Language
n the world, and none to boast himselfe
ither Linguist or Critick. I have not
nely seene severall Countries, beheld
he nature of their climes, the Chorо-
raphy of their provinces, Topography
f their Cities, but understood their se-
erall Lawes, Customes and Policies;
cannot all this perswade the fulnesse

of

of my ſpirit unto ſuch an opinion of m
ſelf, as I behold in nimbler and conce
heads, that never looked a degree b
yond their neſts. I know the names, a
ſomewhat more, of all the conſtellat
ons in my Horizon, yet I have ſee
a prating Mariner that could on
name the pointers and the Nor
Starre, out-talke me, and conceit hi
ſelfe a whole Spheare above me.
know moſt of the Plants of my Cou
try and of thoſe about me; yet m
thinks I do not know ſo many as wh
I did but know a hundred, and h
ſcarcely ever Simpled further th
Cheap-ſide: for indeed heads of cap
city, and ſuch as are not full with
handfull, or eaſie meaſure of knowledg
think they know nothing, till the
know all, which being impoſſible, th
fall upon the opinion of *Socrates*, a
onely know they know not any thing
* I cannot think that *Homer* pin'd aw
upon the riddle of the fiſherman,
† that *Ariſtotle*, who underſtood the n
certainty of knowledge, and confeſſ
ſo often the reaſon of man too wea

the workes of nature, did ever drowne himselfe upon the flux and reflux of *Euripus*:] we doe but learne to day, what our better advanced judgements will unteach to morrow: and *Aristotle* doth not instruct us as *Plato* did him; that is, to confute himselfe.] I have runne through all sorts, yet finde no rest in any; though our first studies and *Junior* endeavours may style us Peripatecicks, Stoicks, or Academicks, yet I perceive the wisest heads prove at last, almost all Scepticks, and stand like *Janus* in the field of knowledge. I have therefore on common and authentick Philosophy I learned in the Schooles, whereby I discourse and satisfie the reason of other men, another more retired and drawne from experience, whereby I content mine owne. *Solomon* that complained of ignorance in the height of knowledge, hath not once humbled my conceits, but discouraged my endeavours. There is yet another conceit that hath sometimes made me shut my bookes, which tels me it is a vanity to waste our dayes in the

blind

blind pursuit of knowledge, it is but attending a little longer, and wee shall enjoy that by instinct and infusion, which we endeavour all here by labour and inquisition: it is better to sit downe in a modest ignorance, and rest contented with the naturall blessing of our owne reasons, then buy the uncertain knowledge of this life, with sweat and vexation, which death gives every foole gratis, and is an accessary of our glorification.

Sect. 9. I was never yet once, and commend their resolutions who never marry twice: not that I disallow of second marriage; as neither in all cases of Polygamy, which considering some times and the unequall number of both sexes may be also necessary. The whole World was made for man, but the twelfth part of man for woman: Man is the whole world and the breath of God, woman the rib and crooked piece of man. I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the world without this trifling

yiall

vall and vulgar way of coition; It is the foolishest act a wise man commits in all his life, nor is there any thing that will more deject his cool'd imagination, when he shall consider what an odde and unworthy piece of folly he hath committed. I speake not in prejudice, nor am averse from that sweet sex, but naturally amorous of all that is beautifull; I can looke a whole day with delight upon a handsome picture, though it be but of an Horse. It is my temper and I like it the better, to affect all harmony; and sure there is musick even in the beauty, and the silent note which *Cupid* strikes, farre sweeter than the sound of an instrument. For there is a musick where ever there is a harmony, order or proportion; and thus far we may maintain the musick of the spheares: for those well ordered motions, and regular paces, though they give no sound unto the eare, yet to the understanding they strike a note most full of harmony. Whatsoever is harmonically composed, delights in harmony; which makes me much distrust the symmetry of those heads

heads which declaime against all Church musick. For my selfe, not only from my obedience, but my particular genius, I doe embrace it; for even that vulgar and Taverne Musick, which makes one man merry, another mad, strikes in me a deepe fit of devotion, and a profound contemplation of the first Composer; there is something in it of Divinity more than the ear discovers: it is an Hieroglyphicall and shadowed lesson of the whole world, and creatures of God, such a melody to the eare, as the whole world well understood, would afford the understanding. In briefe, it is a sensible fit of that harmony, which intellectually sounds in the eares of God: I will not say with *Plato*, the soule is an harmony, but harmonicall, and hath its neerest sympathy unto musick: thus some whose temper of body agrees, and humours the constitution of their soules, are borne Poets, though indeed all are naturally inclined unto Rhythme. * This made *Tacitus* in the very first line of his Story, fall upon a verse; and *Cicero* the worst of Poets, but,

* *Urbem Romam in principio Reges habuere.*

* de-

declayming for a Poet, falls in the very first sentence upon a perfect * Hexameter. I feele not in me those sordid, and unchristian desires of my profession, I doe not secretly implore and wish for Plagues, rejoyce at Famines, revolve Ephemerides, and Almanacks, in expectation of malignant Aspects, fatall conjunctions, and Eclipses: I rejoyce not at unwholsome springs, nor unseasonable Winters; my prayer goes with the Husbandmans; I desire every thing in its proper season, that neither men nor the times be put out of temper. Let me be sick my selfe, if sometimes the malady of my patient be not a disease unto me, I desire rather to cure his infirmities than my owne necessities; where I doe him no good me thinkes it is scarce honest gaine, though I confesse 'tis but the worthy salary of our well-intended endeavours: I am not onely ashamed, but heartily sorry, that besides death, there are diseases incurable, yet nor for my owne sake, or that they be beyond my art, but for the generall cause &

* *Pro Archia Poeta.*

* *In qua me non inficior mediocriter esse.*

sake

like of humanity whose common cause I apprehend as mine own: And to speak more generally, those three Noble professions which all civil Commonwealths doe honour, are raised upon the fall of Adam, and are but any exempt from their infirmities; there are not only diseases incurable in Physick, but cases indissoluble in Lawes, Vices incorrigible in Divinity: in Generall Councells may erre; I doe not see why particular Courts should be infallible, their perfectest rules are raised upon the erroneous reasons of Man, and the Lawes of one do but condemne the rules of another; as Aristotle oft-times the opinions of his predecessors, because, though agreeable to reason, yet were not confonant to his owne rules, and Logick of his proper principles. Againe; to speake nothing of the sinne against the Holy Ghost, whose cure not onely, but whose nature is unknowne; I can cure the gout or stone in some sooner than Divinity Pride, or Avarice in others. I can cure vices by Physicke, when they remaine incurable by Divinity, and shall obey my

pils,

pils, when they contemne their precepts. I boaſt nothing, but plainly ſay, we all labour againſt our owne cure, for death is the cure of all diſeaſes. There is no Catholicon or univerſall remedy I know but this, which though nauſeous to queaſie ſtomachs, yet to prepared appetites is Nectar and a pleaſant potion of immortality.

For my converſation, it is like the Sect. 10.
ſunne's with all men, and with a friendly aſpect to good and bad. Me thinkes there is no man bad, and the worſt, beſt; that is, while they are kept within the circle of thoſe qualities, wherein there is good: there is no mans minde of ſuch diſcordant and jarring a temper to which a tuneable diſpoſition may not ſtrike a harmony. *Magnæ virtutes, nec minora vitia*, it is the poſie of the beſt natures, * and may be inverted on the worſt;] there are in the moſt depraved and venemous diſpoſitions, certain pieces that remaine untouch't, which by an Antiperiſtaſis become more excellent, or by the excellency of their antipathies are able to

preſerve themſelves from the contagion of their enemies vices, and perſiſt intire beyond the generall corruption. For it is alſo thus in natures. The greateſt Balſames doe lie enveloped in the bodies of moſt powerfull Corroſives; I ſay moreover, and I ground upon experience, * that poyſons containe within themſelves their owne Antidote,] and that which preſerves them from the venome of themſelves, without which they were not deletorious to others onely, but to themſelves alſo. But it is the corruption that I feare within me, not the contagion of commerce without me. 'Tis that unruly regiment within me, that will deſtroy me, 'tis I that do infect my ſelfe, † the man without a Navell yet lives in me;] I feel that originall canker corrode and devour me, and therefore *Defenda me Dios de me*, Lord deliver me from my ſelfe, is a part of my Letany, and the firſt voice of my retired imaginations. There is no man alone, becauſe every man is a *Microcoſme*, and carries the whole world about him; *Nunquam minus ſolus quàm*

cum

cum solus, though it be the Apophthegme of a wise man, is yet true in the mouth of a foole; for indeed, though in a Wildernesse, a man is never alone, not onely because he is with himselfe, and his owne thoughts, but because he is with the Devill, who ever consorts with our solitude, and is that unruly rebell that musters up those disordered motions, which accompany our sequestred imaginations: And to speake more narrowly, there is no such thing as solitude, nor any thing that can be said to be alone, and by it selfe, but God who is his owne circle, and can subsist by himselfe, all others besides their dissimilary and Heterogeneous parts, which in a manner multiply their natures, cannot subsist without the concourse of God, and the society of that hand which doth uphold their natures. In briefe, there can be nothing truly alone, and by its selfe, which is not truly one, and such is onely God: All others doe transcend an unity, and so by consequence are many.

Now for my life, it is a miracle of Sect. 11.

thirty yeares, which to relate, were not a Hiſtory, but a piece of Poetry, and would ſound to common eares like a fable; for the world, I count it not an Inne, but an Hoſpitall, and a place, not to live, but to die in. The world that I regard is my ſelfe, it is the Microcoſme of mine owne frame, that I caſt mine eye on; for the other, I uſe it but like my Globe, and turne it round ſometimes for my recreation. Men that looke upon my outſide, peruſing onely my condition, and fortunes, doe erre in my altitude; for I am above *Atlas* his ſhoulders. The earth is a point not only in reſpect of the heavens above us, but of that heavenly and celeſtiall part within us: that maſſe of fleſh that circumſcribes me, limits not my minde: that ſurface that tells the heavens it hath an end, cannot perſwade me I have any; I take my circle to be above three hundred and ſixty, though the number of the Arke doe meaſure my body, it comprehendeth not my minde: whilſt I ſtudy to find how I am a Microcoſme or little world, I finde my ſelfe ſomething

more than the great. There is ſurely a piece of Divinity in us, ſomething that was before the Elements, and owes no homage unto the Sunne. Nature tels me I am the Image of God, as well as Scripture; he that underſtands not thus much, hath not his introductions or firſt leſſon, and is yet to begin the Alphabet of man. Let me not injure the felicity of others, if I ſay I am as happy as any; *Ruat cælum, Fiat voluntas tua*, ſalveth all; ſo that whatſoever happens, it is but what our daily prayers deſire. In briefe, I am content, and what ſhould providence adde more? Surely this is it we call Happineſſe, and this doe I enjoy, with this I am happy in a dreame, and as content to enjoy a happineſſe in a fancy, as others in a more apparent truth and reality. There is ſurely a neerer apprehenſion of any thing that delights us in our dreames than in our waked ſenſes; without this I were unhappy, for my awaked judgement diſcontents me, ever whiſpering unto me, that I am from my friend, but my friendly dreames in night requite

me, and make me think I am within his armes. I thanke God for my happy dreames, as I doe for my good reſt, for there is a ſatisfaction in them unto reaſonable deſires, and ſuch as can be content with a fit of happineſſe; and ſurely it is not a melancholy conceite to thinke we are all aſleep in this world, and that the conceits of this life are as meere dreames to thoſe of the next, as the Phantaſmes of the night, to the conceite of the day. There is an equall deluſion in both, and the one doth but ſeeme to be the embleme or picture of the other; we are ſomewhat more than our ſelves in our ſleepes, and the ſlumber of the body ſeemes to be but the waking of the ſoule. It is the ligation of ſenſe, but the liberty of reaſon, and our waking conceptions doe not match the fancies of our ſleepes. At my Nativity, my aſcendent was the earthly ſigne of *Scorpius*, I was borne in the Planetary houre of *Saturne*, and I think I have a piece of that Leaden Planet in me. I am no way facetious, nor diſpoſed for the mirth and galliardize of com-

company, yet in one dreame I can compose a whole Comedy, behold the action, apprehend the jests and laugh my selfe awake at the conceits thereof; were my memory as faithfull as my reason is then fruitfull, I would never study but in my dreames; and this time also would I chuse for my devotions; but our grosser memories have then so little hold of our abstracted understandings, that they forget the story,] and can only relate to our awaked soules, a confused and broken tale of that that hath passed. *Aristotle*, who hath written a singular tract of sleepe, hath not me thinkes throughly defined it, nor yet *Galen*, though he seeme to have corrected it; for those *Noctambules* and night-walkers though in their sleep, doe yet enjoy the action of their senses: we must therefore say that there is something in us that is not in the jurisdiction of *Morpheus*; and that those abstracted and ecstatick soules doe walke about in their owne corps, as spirits with the bodies they assume, wherein they seeme to heare, see, and feele, though indeed

the Organs are deſtitute of ſenſe, and their natures of thoſe faculties that ſhould informe them. Thus it is obſerved that men ſometimes upon the houre of their departure, doe ſpeake and reaſon above themſelves. For then the ſoule begins to be freed from the ligaments of the body, begins to reaſon like her ſelf, and to diſcourſe in a ſtraine above mortality.

Sect. 12. We tearme ſleep a death, and yet it is waking that kils us, and deſtroyes thoſe ſpirits that are the houſe of life. 'Tis indeed a part of life that beſt expreſſeth death, for every man truely lives ſo long as he acts his nature, or ſomeway makes good the faculties of himſelfe: *Themiſtocles* therefore that ſlew his Souldier in his ſleepe was a merciful executioner, 'tis a kinde of puniſhment the mildneſſe of no lawes hath invented; * I wonder the fancy of *Lucan* and *Seneca* did not diſcover it.] It is that death by which we may be literally ſaid to die daily, a death which *Adam* died before his mortality; a death whereby we live a middle and moderating point be-

betweene life and death; in fine, so like death, I dare not trust it without my prayers, and an halfe adiew unto the world, and take my farewell in a Colloquy with God.

The night is come like to the day,
Depart not thou great God away.
Let not my sinnes, blacke as the night,
Eclipse the lustre of thy light.
Keep still in my Horizon, for to me
The Sun makes not the day, but thee.
Thou whose nature cannot sleep,
On my temples centry keep;
Guard me 'gainst those watchfull foes,
Whose eyes are open while mine close.
Let no dreames my head infest,
But such as Jacobs *temples blest.*
While I doe rest, my soule advance,
Make my sleepe a holy trance:
That I may, my rest being wrought,
Awake into some holy thought.
And with as active vigour runne
My course as doth the nimble Sunne.
Sleep is a death, O make me try,
By sleeping, what it is to die.
And as gently lay my head
On my grave, as now my bed.

How

How ere I rest, great God, let me
Awake againe at least with thee.
And thus assur'd, behold I lie
Securely, or to wake or die.
These are my drowsie dayes, in vaine
I doe now wake to sleepe againe.
O come that houre, when I shall never
Sleep againe, but wake for ever.

This is the dormitive I take to bedward, I need no other *Landanum* than this to make me sleep; after which I close mine eyes in security, content to take my leave of the Sunne, and sleepe unto the resurrection.

Sect. 13. The method I should use in distributive justice, I often observe in commutative, and keepe a Geometricall proportion in both, whereby becomming equable to others, I become unjust to my selfe, and supererogate in that common principle, Doe unto others as thou wouldest be done unto thy self. I was not borne unto riches, neither is it I think my Starre to be wealthy; or if it were, the freedome of my minde, and frankenesse of my disposition, were able to contradict and crosse my fates: for to me

me avarice ſeems not ſo much a vice, as a deplorable piece of madneſſe; * to conceive our ſelves Vrinals, or be perſwaded that we are dead, is not ſo ridiculous,] nor ſo many degrees beyond the power of Hellebore, as this. The opinions of theory and poſitions of men are not ſo void of reaſon, as their practiſed concluſion: ſome have held that Snow is black, that the earth moves, that the ſoule is ayre, fire, water, but all this is Philoſophy, and there is no *delirium*, if we doe but ſpeculate the folly and indiſputable dotage of avarice to that ſubterraneous Idoll, and God of the Earth. I doe confeſſe I am an Atheiſt, I cannot perſwade my ſelfe to honour that the world adores, whatſoever vertue its prepared ſubſtance may have within my body, it hath no influence nor operation without; I would not entertaine a baſe deſigne, or an action that ſhould call mee villaine, for the Indies, and for this only do I love and honour my own ſoul: and have me thinkes two armes too few to embrace my ſelfe.

Ariſtotle

Ariſtotle is too ſevere, that will not allo
us to be truely liberall without wealth
and the bountifull hand of fortune; if th
be true, I muſt confeſſe I am charita
onely in my liberall intentions, a
bountifull well-wiſhes. But if the e
ample of the Mite be not onely an a
of wonder, but an example of the n
bleſt charity, ſurely poore men may al
build Hoſpitals, and the rich alone ha
not erected Cathedralls. I have a pr
vate method which others obſerve no
I take the opportunity of my ſelfe to d
good, I borrow occaſion of chari
from mine owne neceſſities, and ſuppl
the wants of others, when I am in mo
need my ſelfe; for it is an honeſt ſtra
tagem to make advantage of our ſelve
and ſo to husband the act of vertu
that where they were defective in o
circumſtance, they may repay th
want, and multiply their goodne
in another. I have not *Peru* in m
deſires, but a competence, and ab
lity to performe thoſe good worke
to which he hath inclined my natur

H

le is rich, who hath enough to be cha-
rable, and it is hard to be ſo poore, that
noble minde may not finde a way to
his piece of goodneſſe. *He that giveth*
the poore lendeth to the Lord, there
more Rhetorick in that one ſentence
han in a Library of Sermons; and
ndeed if thoſe ſentences were under-
ood by the Reader, with the ſame Em-
haſis as they are delivered by the Au-
hor, we needed not thoſe Volumes of
ſtructions, but might be honeſt by an
pitome. Upon this motive onely I can-
ot behold a Begger without relieving
is neceſſities with my purſe, or his ſoule
with my prayers; theſe ſcenicall and acci-
entall differences betweene us, cannot
make me forget that common and un-
oucht part of us both; there is under
heſe *Centoes* and miſerable outſides,
heſe mutilate and ſemi-bodies, a ſoule of
he ſame alloy with our owne, whoſe
Genealogy is God as well as ours,
nd in as faire a way to ſalvation,
s our ſelves. Statiſts that labour
o contrive a Common-wealth with-
out

our poverty, take away the object of ch
rity, not understanding onely the Co
mon-wealth of a Christian, but forge
ting the prophecy of Christ.

Sect. 14. Now there is another part of charity
which is the Basis and Pillar of this, a
that is the love of God, for whom
love our neighbour, for this I think ch
rity, to love God for himselfe, and
neighbour for God. All that is true
amiable is God, or as it were a divide
piece of him, that retaines a reflex or sh
dow of himself. Nor is it strange that
should place affection on that which
invisible, all that we truely love is thus
what we adore under affection of
senses deserves not the honour of so pu
a title. Thus we adore vertue, though
the eyes of sense she be invisible. Th
that part of our noble friends that
love, is not that part that we embrace, b
that insensible part that our arms cann
embrace. *God* being all goodnesse, c
love nothing but himselfe, hee lov
us but for that part, which is as
were himselfe, and the traduction

s holy Spirit. Let us call to assize the
ves of our parents, the affection of our
ives and children, and they are all dumb
ows and dreams, without realty, truth,
constancy; for first there is a strong
ond of affection betweene us and our
rents; yet how easily dissolved? We
take our selves to a woman, forget-
ng our mother in a wife, and the
ombe that bare us in that that shall
eare our Image. This woman blessing
s with children, our affection leaves the
evell it held before, and sinkes from our
ed unto our issue and picture of poster-
y, where affection holds no steady man-
ion. They, growing up in yeares, desire
ir ends, or applying themselves to a
oman, take a lawfull way to love ano-
her better then our selves. Thus I per-
ceive a man may be buried alive, and
behold his grave in his owne issue.

I conclude therefore and say, there Sect. 15.
s no happinesse under (or as *Copernicus*
will have it, above) the Sunne, nor any
Crambe in that repeated verity and bur-
den of all the wisedome of *Solomon*, *All is*
vanity and vexation of Spirit; there is no
felicity

felicity in that the world adores. *Aristotle* whilst he labours to refute Ideas of *Plato*, falls upon one himselfe: for his *summum bonum*, is a *Chimæra*, and there is no such thing as his Felicity. That wherein God himselfe is happy, the holy Angels are happy, in whose defect the Devils are unhappy; that dare I call happinesse: whatsoever conduceth unto this, may with an easie Metaphor deserve that name; whatsoever else the World termes happinesse, is to me a story out of *Pliny*; an apparition or neat delusion wherein there is no more of happinesse than the name. Blesse me in this life with but peace of my conscience, command of my affections, the love of thy selfe and my dearest friends, and I shall be happy enough to pity *Cæsar*. These are (O Lord) the humble desires of my most reasonable ambition, and all I dare call happinesse on earth, wherein I set no rule or limit to thy hand or providence, dispose of me according to the wisedome of thy pleasure. * Thy will be done though in my owne undoing.]

FINIS.

ANNOTATIONS

UPON

Religio Medici.

Nec ſatis eſt vulgaſſe fidem———

Pet. Arbit. fragment.

LONDON,

Printed by *E. Cotes* for *Andrew Crook*, at the Green Dragon in *Pauls-Church-yard*, 1656.

THE
ANNOTATOR
To the READER.

AUL. Gellius (noct. Attic. l. 20. cap. ult.) *notes ſome Bookes that had ſtrange Titles*; Pliny (præfat. Nat. Hiſt.) *ſpeaking of ſome ſuch could not paſſe them over without a jeer*; *So ſtrange* (*ſaith he*) *are the Titles of ſome Bookes*, Ut multos ad vadimonium deferendum compellant. *And* Seneca *ſaith ſome ſuch there are*, Qui patri obſtetricem parturienti filiæ accerſenti moram inicere poſſint. *Of the ſame fate this preſent Tract* Religio Medici *hath partaken: Exception by ſome hath been taken to it in reſpect of its Inſcription, which ſay they, ſeems to imply that* Phyſitians *have a Religion to themſelves, which is more than Theolo-*

gy doth warrant, but it is their Inferen
and not the Title that is to blame, for
more is meant by that, or endeavoured
be prov'd in the Booke, then that (contra
ry to the opinion of the unlearned,) Phy
sitians have Religion as well as oth
men.

For the worke it self, the present Ag
hath produc'd none that has had bett
Reception amongst the learned; it h
been received and fostered by almost a
there having been but one that I know
(to verifie that Bookes have their fat
from the Capacity of the Reader) th
has had the face to appeare against it; th
is Mr. Alexander Rosse *, but he is de
and it is uncomely to skirmish with
shadowe. It shall be sufficient to reme
ber to the Reader, that the noble and
learned Knight, Sir Kenelme Digby,
delivered his opinion of it in anot
sort, who though in some things he di
from the Authors sense, yet hath he
candidly and ingenuously allow'd it to
a very learned and excellent Piece;
I think no Scholar will say there can be
approbation more authentique. Since

* In his *Medicus Medicatus.*

me he published his Observations upon it, *e* Mr. Jo. Merryweather *a* Mr. *of Arts* *f the* University *of* Cambridge, *hath* *eem'd it worthy to be put into the uni-* *ersall Language, which about the yeare* *644. he performed, and that hath car-* *ed the Authors name not only into the* ow-Countreys *and* France (*in both* *hich places the Booke in* Latine *hath* *nce been printed*) *but into* Italy *and* Ger- any; *and in* Germany *it has since fall-* *into the hands of a Gentleman of that* *ation* * (*of his name he hath given us no* *ore than* L. N. M. E. M.) *who hath* *ritten learned* Annotations *upon it in* *atine which were printed together with* *e Book at* Strasbourg 1652. *And for* *e generall good opinion the world had* *tertained both of the* Work *and* Au- or, *this Stranger tells you:* * Inter alios uctores incidi in librum cui Titulus *eligio Medici*, jam antè mihi innotue- t lectionem istius libri multos præcla- s viros delectasse, imò occupasse. Non norabam librum in Anglia, Gallia, alia, Belgio, Germania cupidissimè gi; constabat mihi eum non solum in

* That he was a *German* appears by his notes pag, 35. where he hath these words, *Dulcissima nostra Germania, &c*

* *In Præfat. Annotat.*

Anglia ac Batavia, ſed et Pariſiis cum
præfatione in qua Auctor magnis laudi-
bus fertur eſſe Typis mandatum Com-
pertum mihi erat, multos magnos atq
eruditos viros cenſere Auctorem (quan
tum ex hoc ſcripto perſpici poteſt) ſan
ctitate vitæ ac pietate elucere, &c. B
for the worth of the Booke *it is ſo w
knowne to every* Engliſh-man *that is
to read it, that this atteſtation of a F
rainer may ſeem ſuperfluous.*

The German, *to doe him right, hath
his* Annotations *given a faire ſpecim
of his learning, ſhewing his skill in
Languages, as well antient as moder
as alſo his acquaintance with all man
of Authors both ſacred and profane,
of which he has amaſſ'd a world of
tations: but yet, not to mention that
hath not obſerved ſome Errors of
Preſs, and one or two main ones of
Latin tranſlation, whereby the Autho
much injured, it cannot be denyed bu
hath paſs'd over many hard places
touch'd that might deſerve a note;
he hath made* Annotations *on ſome,
no need was; and in the Explication*

thers hath gone beſides the true ſenſe. And were he free from all theſe, yet one great Fault there is, he may be juſtly charg'd with, that is, that he cannot ma-ium de Tabula *even in matters the moſt obvious: which is an affectation ill becomming a* Scholar, *witneſs the moſt learned Annotator* Claud. Minos Divion. in præfat commentar: Alciat: Emblemat. præfix: Præſtat (*ſaith he*) breviùs omnia perſequi, et levitèr attingere quæ nemini eſſe ignota ſuſpicari poſſint, quàm quæ [illegible], perq; locos communes identidem expatiari.

I go not about by finding fault with this, obliquely to commend mine owne, I am as far from that, as 'tis poſſible others will be; All I ſeek by this preface, next to acquainting the Reader *with the various entertainment of the Book, is that he would be adverti[illegible]'d, that theſe Notes were collected ten yeares ſince, long before the* German's *were written, ſo that I am no Plagiary (as who peruſeth his Notes and mine will eaſily perceive:) and in the ſecond place that I made this Recueïl meerly for mine own entertainment,*

and not with any intention to evulge it
Truth is my witnes, the publication pr
ceeds meerly from the importunity of t
Bookseller (my especiall friend) who bei
acquainted with what I had done, and
bout to set out another Edition of t
Booke, would not be denyed these Not
to attex to it; 'tis he (not I,) that
vulgeth it, and what ever the successe
he alone is concern'd in it; I only say f
my self what my Annotations beare in t
Frontispice,

Nec satis est vulgasse fidem——

That is, that it was not enough to all pers
(though pretenders to Learning) that
Physitian *had publish'd his Creed, beca*
it wanted an Exposition. I say furth
that the German's *is not full, and that*
(——Quicquid sum Ego quamvis
Infra Lucilli censum ingeniumq;——
my Explications do in many things il
strate the text of my Author.

24. *Martii.*
1654.

ANNO

N NOTATIONS

UPON

Religio Medici.

The Epiſtle to the *Reader.*

CErtainly that man were greedy of life who ſhould deſire to live when all the world were at an end;] *This* Mr. Merryweather *hath rendred thus*; Cupidum eſſe vitæ oportet qui univerſo jam expirante mundo vivere cuperet; *and well enough*; *but it is not amiſſe to remember that we have this ſaying in* Seneca *the* Tragœdian: *who gives it us thus*, Vitæ eſt avidus quiſquis non vult mundo ſecum pereunte mori.

There

To the Reader.

There are many things delivered rhetorically] *The Author herein intimates the ingenuity of St.* Austin, *who in his* Retract: *corrects himselfe for having delivered some things more like a young Rhetorician than a sound Divine: but though St.* Aug. *doth deservedly acknowledge it a fault in himselfe in that he voluntarily published such things, yet cannot it be so in this Author in that he intended no publication of it, as he professeth in this Epistle and in that other to* Sir Kenelm Digby.

The First Part.

THE generall ſcandall of my profeſſion.] Phyſitians (of the number whereof it appeares by ſeverall paſſages in this Booke the Author is one) doe commonly heare ill in this behalf. It is a common ſpeech (but onely amongſt the unlearned ſort) *Vbi tres medici, duo Athei.* The reaſons why thoſe of that profeſſion (I declare my ſelf that I am none but *Cauſarum Actor mediocris*, to uſe *Horace* his phraſe) may be thought to deſerve that cenſure, the Author rendreth *Sect.* 19. Sect. 1. Pag. 1.

The naturall courſe of my ſtudies] The Vulgar lay not the imputation of Atheiſme onely upon Phyſitians, but upon Philoſophers in generall, who for that they give themſelves to underſtand the operations of *Nature*, they calumniate them, as though they reſted in the ſecond cauſes without any reſpect

to

to the firſt. Hereupon it was that in the tenth age Pope *Silveſter* the ſecond paſs'd for a magician, becauſe he underſtood Geometry and naturall philoſophy. *Baron. Annal.* 990. And *Apuleius* long before him laboured of the ſame ſuſpicion upon no better ground he was accus'd, and made a learned Apology for himſelfe, and in that hath layd downe what the ground is of ſuch accuſations, in theſe words. *Hæc ferme communi quodam errore imperitorum Philoſophis objectantur, ut partem eorum qui corporum cauſas meras et ſimplices rimantur, inreligioſos putant, eoque ainm Deos abnuere, ut Anaxagoram & Lucippum et Democritum et Epicureum caterosq; rerum naturæ Patronos.* Apul. in Apolog. And it is poſſible that thoſe that looke upon the ſecond cauſes ſcattered, may reſt in them and go no further, as my *Lord Bacon* in one of his *Eſſayes* obſerveth, but our Author tells us there is a true Philoſophy from which no man becomes an Atheiſt.

Sect. 46.

The indifference of my Behaviour and diſcourſe in matters of Religion.] Bigots are ſo overſwayd by a prepoſterous zeale, that they hate all moderation in diſcourſe of Religion, they are the men forſooth—— *qui ſolos credant habendos eſſe deos quos ipſi colunt*—— *Eraſmus* upon this accompt makes a great complaint to Sir. *Tho. More* in an Epiſt. of his touching one *Dorpius* a Divine of *Lovaine*, who becauſe, upon occaſion of diſcourſe betwixt them *Eraſmus* would not promiſe him to write againſt *Luther*, told *Eraſmus* that he was a *Lutheran*, and afterwards publiſhed him for ſuch; and yet as *Eraſmus* was reputed no very good Catholique, ſo for certain he was no Proteſtant.

Not that I meerly owe this Title to the Font] As moſt do, taking up their Religion according to the way of their Anceſtors, this is to be blamed amongſt all Perſons: It was practiſed as well amongſt Heathens as Chriſtians.

Per caput hoc juro, per quod Pater antè ſolebat, ſaith *Aſcanius* in *Virgil*: and *Apuleius* notes it for an abſurdity. *Utrum Philoſo-*

Philoſopho putas turpe ſcire iſta, an n
ſcire? negligere, an curare? noſſe quam
ſit etiam in iſtis providentiæ ratio, an
diis immortalibus Matri et Patri creden
ſaith he in *Apolog.* and ſo doth *Min*
tius: unusquiſq; veſtrum non cogitat pri
ſe debere deum noſſe quàm colere, d
inconſultè geſtiuntur patentibus obedi
dum fieri malunt alieni erroris acceſſ
quàm ſibi credere. Minut. *in* Octav.

But having in my riper yeares exam
ned &c.] according to the Apoſtolica
Precept, *Omnia probate, quod bonum*
tenete.

Sect. 2. Pag. 2. *There being a Geography of Relig*
ons] *i. e.* of Chriſtian Religion, whi
you may ſee deſcribed in M
Brerewoods Enquiries; he meane
not of the Proteſtant Religion, f
though there be a difference in Diſc
pline, yet the *Anglican, Scotic, Belgi*
Gallican, and *Helvetic* Churches diff
not in any eſſentiall matter of doctrin
as by the *Harmony* of *Confeſſions* ap
peares 5 Epiſt. *Theod. Bezæ Edmund*
Grindallo Ep. Londinen.

Wherein I diſlike nothing but t

Name

Name] that is Lutheran, Calviniſt, Zuinglian, &c.

Now the accidentall occaſion where-
&c.] This is graphically deſcribed by *Thuanus* in his hiſtory, but becauſe his words are too large for this purpoſe, I ſhall give it you ſomewhat more briefly, according to the relation of the Author of the Hiſtory of the Counſel of *Trent*; the occaſion was the neceſſity of Pope *Leo* 10. who by his profuſion had ſo exhauſted the treaſure of the *Church*, that he was conſtrayned to have recourſe to the publiſhing of indulgences to rayſe moneys, ſome of which he had deſtined to his own Treaſury, and other part to his allyes, and particularly to his Siſter he gave all the money that ſhould be rayſed in *Saxony*; and ſhe, that ſhe might make the beſt profit of the donation, commits it to one *Aremboldus* a Biſhop to appoint Treaſurers for theſe Indulgences. Now the cuſtome was, that whenſoever theſe Indulgences were ſent into *Saxony*, they were to be divulged by the Fryars *Eremites* (of which order *Luther* then

was

was) but *Aremboldus* his agents thinki
with themſelves, that the Fryars *Au*
mits were ſo well acquainted with t
trade, that if the buſineſſe ſhould
left to them, they ſhould neither be ab
to give ſo good an account of their N
gotiation, nor yet get ſo much them
ſelves by it as they might do in caſe t
buſineſſe were committed to anoth
order, they thereupon recommend it
(and the buſineſſe is undertaken by
the *Dominican* Fryars, who performe
it ſo ill, that the ſcandall ariſing bo
from thence and from the ill lives
thoſe that ſet them on work, ſtirred
Luther to write againſt the abuſes
theſe Indulgences, which was all he di
at firſt; but then not long after bein
provoked by ſome Sermons and ſma
diſcourſes that had been publiſhed
gainſt what he had written, he rips u
the buſineſſe from the beginning, an
publiſhes xcv. Theſes againſt it at *Wi*
tenberg. Againſt theſe *Tekel* a *Domi*
nican writes; then *Luther* adds an ex
plication to his. *Eckuis* and *Prierius* D
minicans thereupon take up the contro
verſ

versy againſt him, and now *Luther* begins to be hot, and becauſe his adverſaries could not found the matter of Indulgences upon other foundations then the *Popes* power and infallibility, that begets a diſputation betwixt them concerning the Popes power, which *Luther* inſiſts upon is inferiour to that of a *generall Councel*, and ſo by drgrees he came on to oppoſe the Podiſh Doctrine of *Remiſſion of ſins*, *Pennance*, and *Purgatory*, and by reaſon of *Cardinal Cajetans* imprudent mannagement of the conference he had with him it came to paſſe that he rejected the whole body of Popiſh Doctrine. So that by this we may ſee what was the accidental occaſion wherein, the ſlender meanes whereby, and the abject condition of the perſon by whom, the worke of Reformation of Religion was ſet on foote.

Yet have I not ſo ſhaken hands with Sect. 3.
thoſe deſperate Reſolutions, (Reſolvers it Pag. 3.
would be without doubt) who had rather
venture at large their decayed Bottome,
then bring her in to be new trimm'd in

the Dock, who had rather promiſcuouſly retaine all, then abridge any, and obſtinately be what they are then what they have been, as to ſtand in Diameter and ſwords points with them: we have reformed from them, not againſt them &c.] Theſe words by Mr. *Merriweather* are thus rendred *ſc. Nec tamen in vecordem illum pertinacium hominum gregem mentem adjungo, qui labefactatum navigium malunt fortunæ committere quàm in navale de integro reſarciendum deducere, qui malunt omnia promiſcuè retinere quàm quicquam inde diminuere, et pertinaciùs eſſe qui ſunt quàm qui olim fuerunt, ita ut iiſdem ex diametro repugnent; ab illis non contra illos reformationem inſtituimus &c.* And the Latine Annotator ſits downe very well ſatisfied with it, and hath beſtowed ſome notes upon it; but under the favour both of him and the Tranſlator, this tranſlation is ſo far different from the ſenſe of the Author that it hath no ſenſe in it, or if there be any conſtruction of ſenſe in it, it is quite beſides the Authors meaning which will appeare if we conſider the

contex

context, by that we ſhall finde that the Author in giving an account of his Religion, tells us firſt that he is a Chriſtian, and farther that he is of the reform'd Religion, but yet he ſaith in this place he is not ſo rigid a Proteſtant, nor at defiance with Papiſts ſo farre, but that in many things he can comply with them, (the particulars he afterwards mentions in this ſection) for ſaith he, we have reform'd from them, not againſt them; that is as the *Arch-Biſhop* of *Canterbury* againſt the *Jeſuite* diſcourſeth well, we have made no new Religion nor ſchiſme from the old, but in calling for the old and deſiring that which was novell and crept in might be rejected, and the Church of *Rome* refuſing it, we have reform'd from thoſe upſtart novell Doctrines, but againſt none of the old: and other ſenſe the place cannot beare; therefore how the *Latin Annotator* can apply it as though in this place the Author intended to note the *Anabaptiſts*, I ſee not, unleſſe it were in reſpect of the expreſſion *vecordem pertinacium hominum gregem*, which truely

truely is a deſcription well befitting them, though not intended to them in this place, howſoever I ſee not any ground from hence to conclude the Author to be any whit enclining to the *Bulke* of Popery (but have great reaſon from many paſſages in this booke to believe the contrary,) as he that prefix'd a preface to the Pariſian Edition of this Booke hath unwarrantably done.

But for the miſtake of the Tranſlator it is very obvious from whence that aroſe. I doubt not but it was from the miſtake of the ſenſe of the Engliſh phraſe *Shaken hands*, which he hath rendred by theſe words, *Mèmet adjunge* wherein he hath too much playd the Scholar, and ſhew'd himſelfe to be more skilfull in forraigne and antient cuſtoms then in the vernacular practiſe and uſage of the language of his owne Country: for although amongſt the Latines protenſion of the Hand were a Symbol and ſigne of Peace and Concord, (*Alex. ab Alexandro, Manum verò protendere pacem peti ſignificabant* (ſaith he *Gen. Dier. lib.* 4: cap. *ult.* which al-

is confirmed by *Cicero pro Dejotaro et Cæsar. l. 2. de Bellico Gallico*) and was used in their first meetings, as appeares by the Phrase *jungere hospitio Dextras*, and by that of *Virgil.*

Oremus pacem, et Dextras tendamus inermes.

And many like passages that occurre in the Poets, to which I believe the Translator had respect, yet in moderne practise especially with us in *England*, that ceremony is used as much in our *Adieu's* as in the *first Congresse*, and so the Author meant in this place by saying he he had not so shaken hands; that is that he had not so deserted, or bid farewell to the *Romanists*, as to stand at swords point with them; and then he gives his reasons at those words, *for omitting those improperations &c.* So that in stead of *memet adjungo* the Translator should have used some word or Phrase of a cleane contrary signification, and in stead of *ex diametro repugnent* it should be *repugnem.*

Hen. 8. though he rejected the Pope, refused not the faith of *Rome.*] so much Sect. 5. Pag. 8.

Buchannan in his owne life written by himſelfe teſtifieth, who ſpeaking of his coming into *England* about the latter end of that Kings time, ſaith: *Sed ibi tum omnia adeo erant incerta ut eodem die, ac eodem igne* (very ſtrange!) *utriusque factionis homines cremarentur. Henrico* 8. *jam ſeniore ſuæ magis ſecuritati quàm Religionis puritati intenti.* And for conformation of this aſſertion of the Authors *vide Stat.* 31 *H.* 8. cap. 14.

And was conceived the State of Venice *would have attempted in our dayes.* This expectation was in the time of Pope *Paul* v. who by excommunicating that Republique, gave occaſion to the Senate to baniſh all ſuch of the Clergy as would not by reaſon of the Popes command adminiſter the Sacraments, and upon that account the *Jeſuites* were caſt out and never ſince receiv'd into that State.

Sect. 6. Pag. 9. *Or be angry with his judgement for not agreeing with me in that from which perhaps within a few dayes I ſhould diſſent my ſelfe.*] I cannot thinke but

this expreſſion the Author had reſpect to that of that excellent French Writer *Mounſieur Mountaigne* (in whom I often trace him.) *Combien diverſement jugeons nous de choſes? Combien de fois changeons nous nos fantaſies? Ce que je tien aujourdhuy, ce que je croy, je le tien & le croy de toute ma Creance, mais ne m'eſt il pas advenu non une fois mais cent, mais mille & tous les jours d'avoir embraſſé quelque autre choſe?* Mountaign. liv. 2. *Des Eſſais.* Chap. 12.

Every man is not a proper Champion for truth, &c.] A good cauſe is never betray'd more then when it is proſecuted with much eagerneſſe and but little ſufficiency, and therefore *Zuinglius* though he were of *Carolostadius* his opinion in the point of the Sacrament of the *Euchariſt* againſt *Luther*, yet he blamed him for undertaking the defence of that cauſe againſt *Luther*, not judging him able enough for the encounter: *Non ſatis habet humerorum*, ſaith he of *Caroloſtad.* alluding to that of *Horace. Sumite materiam veſtris qui ſcribitis æquam Viribus, et verſate diu quid ferre recuſent*

Quid valeant humeri.——— So *Minutius*; *fælix Plerumq; pro differentium viribus, et eloquentiæ poteſtate, etiam perſpicuæ veritatis conditio mutetur.* Minut. in Octav. And *Lactantius* ſaith this truth is verified in *Minutius* himſelfe, for him, *Tertullian* and *Cyprian*, he ſpares not to blame (all of them) as if they had not with dexterity enough defended the Chriſtian cauſe againſt the *Ethniques*. *Lactant. de juſtitia.* cap. 1. I could wiſh that thoſe that ſucceeded him had not as much cauſe of complaint againſt him, ſurely he is noted to have had many errors *contra fidem.*

In *Philoſophy*——— there is no man more Paradoxicall then my ſelf, but in *Divinity* I love to keepe the Road, &c.] Appoſitely to the mind of the Authour ſaith the *Publiſher* of Mr. *Pembell's* book *de origine formarum, Certè* (ſaith he) *in locis Theologicis ne quid detrimenti capiat vel Pax, vel Veritas Chriſti*——— *a novarum opinionum pruritu prorſus abſtinendum puto, uſq; adeo ut ad certam regulam etiam loqui debeamus, quod pie et prudenter monet Auguſtinus* (*de Civ. dei*

lei. l. 10. cap. 23.) [*nè verborum licen-*
tia impia vi gignat opinionem,] *at in*
volvere Scholaſtico ubi in nullius verba
juramus, et in utramvis partem ſine diſ-
pendio vel pacis, vel ſalutis ire liceat,
major conceditur cum ſentiendi tum lo-
quendi libertas, &c. Capet. *in* Ep. *de-*
dicat. Pembel. de origine form. prefix.
Hereſies periſh not with their Authors
but like the River *Anethuſa*, though
they loſe their currents in one place
they riſe againe in another] Who would
not thinke that this expreſſion were ta-
ken from Mr. *Mountaigne. l.* 2. *des Eſs.*
cap. 12. Where he hath theſe words,
Nature enſerre dans les termes de ſon
progreſs ordinaire comme toutes autres
choſes auſſi les creances les jugemens et
opinions des hommes elles ont leur revo-
lutions; and that *Mountaigne* tooke his
from *Tully. Non enim hominum interitu*
ſententiæ quoque occidunt. Tull. de nat. de-
orum. l. 1, *&c.* Of the River *Arethu-*
ſa thus *Seneca. Videbis celebratiſſimum*
carminibus fontem Arethuſam limpidiſſi-
mi ac perlucidiſſimi ad imum ſtagni ge-
lidiſſimas aquas profundentem, ſive illas
primum

primum nascentes invenit, sive flumen integrum subter tot maria et à confusione pejoris unde servatum reddidit. Senec. *de consolat. ad Martiam.*

Sect. 7. Pag. 12. *Now the first of mine was that of the* Arabians.] For this Heresie the Author here sheweth what it was, they are called *Arabians* from the place where it was fostered, and because the *Heresiarch* was not knowne, *Euseb.* St. *Aug.* and *Nicephorus* do all write of it; the reason of this Heresie was so specious, that it drew *Pope John* 22. to be of the same perswasion. Where then was his infallibility? why, *Bellarmine* tells you he was nevertheless infallible for that: for, saith he, he maintain'd this opinion when he might do it without perill of Heresie, for that no definition of the Church whereby 'twas made Heresie had preceded when he held that opinion. *Bellar. l. 4. de Pontif. Roman. cap.* 4. Now this definition was first made ('tis true) by Pope *Benedict* in the 14. Age, but then I would aske another question, that is, if till that time there were nothing defin'd in the *Church* touching the beati-

tud-

tude of Saints, what certainty was there touching the ſanctity of any man? and upon what ground were thoſe canoniſations of Saints had, that were before the 14 Age?

The ſecond was that of Origen) Beſides St. *Auguſtine, Epiphanius* and alſo St. *Hierom* do relate that *Origen* held that not only the ſoules of men, but the *Devils* themſelves ſhould be diſcharged from torture after a certain time: but *Genebrard* endeavours to cleare him of this. *vid. Coquæum. in* 21. *lib. Aug. de Civ. Dei. c.* 17.

Theſe opinions though condemned by lawfull councells were not Hereſies in me, &c.] For to make an Heretique there muſt be not only *Error in intellectu*, but *pertinacia in voluntate*. So St. *Aug. Qui ſententiam ſuam quamvis falſam atque perverſam nulla pertinaci animoſitate defendunt, quærunt autem cauta ſolicitudine veritatem, corrigi parati cum invenerint, nequaquam ſunt inter Hereticos deputandi.* Aug. *cont. Manich.* 14. *qu.* 3.

The deepeſt myſteries that ours con- Sect. 9. Pag. 16.

tains

taines have not only beene illustrated but maintayned by Syllogisme and the Rule of Reason.] and since this booke was written by Mr. *White* in his *Institutiones Sacræ.*

And when they have seen the red Sea doubt not of the miracle.] Those that have seen it, have been better informed then Sr. *Henry Blount* was, for he tells us that he desired to view the passage of *Moses* into the red sea (not being above three dayes journey off) but the *Jewes* told him the precise place was not known within lesse then the space of a dayes journey along the shoare, wherefore (saith he) I left that as too uncertain for any observation. *In his voyage into the Levant.*

Sect. 10. Pag. 18. I had as lieve you tell me that *anima est angelus hominis, est corpus Dei,* as *Entelechia*; *Lux est umbra Dei,* as *actus perspicui:*] Great variety of opinions there hath been amongst the antient Philosophers touching the definition of the soule. *Thales*, his was, that it is *a Nature without Repose. Asclepiades* that it is *an Exercitation of sence, Hesiod* that it is

a thing composed of Earth and Water; Parmenides holds of Earth and fire, Galen that it is *Heat*, *Hippocrates* that it is *a Spirit diffused through the body*, some others have held it to be *Light*, *Plato* saith 'tis *a Substance moving it self*, and after him commeth *Aristotle* (whom the Author here reproveth) and goeth a degree farther and saith it is *Entelechia*, that is, that which naturally makes the body to move, but, this definition is as rigid as any of the other; for this tells us not what the *essence origine* or *nature* of the *soule* is, but onely markes an *effect* of it, and therefore signifieth no more than if he had said (as the Authour's Phrase is) that it is *Angelus hominis*, or an *Intelligence*, that moveth man as he supposed those other to do their Heavens.

Now to come to the definition of Light, in which the Author is also unsatisfied with the Schoole of *Aristotle*, he saith, it satisfieth him no more to tell him that *Lux est actus perspicui*, then if you should tell him that it is *umbra Dei*. The ground of this definition given by the *Peripatetiques* is taken from a passage

in

in *Ariſtot. de anima. l. 2. cap. 7.* Where *Ariſtotle* ſaith that the colour of the thing ſeen doth move that which is *perſpicuum actu* (i. e. *illuſtratam naturam quæ ſit in aere alióve corpore tranſparente*) and that that in regard of its continuation to the eye, moveth the eye, and by its help the internall *ſenſorium* and that ſo viſion is perform'd. Now as it is true that the Sectators of *Ariſtotle* are to blame, by faſtening upon him by occaſion of this paſſage that he meant that thoſe things that made this impreſs upon the Organs are meer accidents, and have nothing of ſubſtance, which is more then ever he meant, and cannot be maintained without violence to Reaſon and his owne Principles; ſo for *Ariſtotle* himſelfe, no man is beholding to him for any Science acquir'd by this definition; for what is any man the neare for his telling him that Colour (admitting it to be a body, as indeed it is; and in that place he doth not deny) doth move *actu perſpicuum*, when as the perſpicuity is in relation to the eye, and he doth not ſay how it comes to be perſpicuous;

which

which is the thing enquired after, but gives it that denomination before the Eye hath perform'd its office; ſo that if he had ſaid it had been *umbra Dei*, it would have been as intelligible, as what he hath ſaid. He that would be ſatisfied how viſion is perform'd, let him ſee Mr. *Hobbs* in *Tract. de nat. human.* cap. 2.

For God had not cauſed it to raine upon the Earth] St. *Aug. de Geneſ. ad literam.* cap. 5. 6. ſolves that expreſſion from any inconvenience; but the Author in *Pſeudodox. Epidemic.* l. 7. cap. 1. ſhewes that we have no reaſon to be confident that this fruit was an *Apple*.

I beleeve that the Serpent (*if we ſhall literally underſtand it*) *from his proper forme and figure made his motion on his belly before the curſe*,] yet the Author himſelf ſheweth in *Pſeudodox. Epidemic. lib.* 7. cap. 1. that the forme or kinde of this Serpent is not agreed on, yet *Comeſtor* affirm'd it was a *Dragon*, *Eugubinus* a *Baſilisk*, *Delrio* a *Viper*, and others a common Snake, but of what kind ſoever it was he ſheweth in the ſame

volume

volume *lib.* 5. c. 4. that there was no incovenience that the temptation should be perform'd in his proper shape.

I finde the tryall of the Pucelage and virginity of women which God ordained the *Jewes* is very fallible,] *Locus extat. Deut.* c. 22. the same is affirm'd by *Laurentius* in his *Anatom.*

Whole nations have escaped the curse of childbirth which God seemes to pronounce upon the whole sex] this is attestedt by Mr. *Montaign*, *Les doleurs de l' enfantiment par les medicines, et par dein mesme estimèes grandes et quæ ne passons avec tant de Ceremonies, il ya des nations entieres qui ne'n fuit nul conte* l. 1. *des Ess.* c. 14.

Sect. 11. Pag. 20. *Who can speake of* Eternity *without Solœcisme or thinke thereof without Extasie?* Time *we may comprehend &c.* Touching the difference betwixt *Eternity* and *Time*, there have been great disputes amongst Philosophers, some affirming it to be no more then *duration perpetuall consisting of parts*; and other (to which opinion it appeares by what follows in this Section the Author

heres) affirmed (to use the Authors phrase) that it hath no distinction of tenses, but is according to *Boetius* (*lib.* 5. *consol. pros.* 6.) his definition, *interminabilis vitæ tota simul et perfecta possessio*, For me, *non nostrum est tantas componere lites*. I shall only observe what each of them hath to say against the other, Say those of the first opinion against those that follow *Boetius* his definition, That definition was taken by *Boetius* out of *Platos Timeus*, and is otherwise applyed though not by *Boetius* yet by those that follow him, then ever *Plato* intended it; for he did not take it in the Abstract, but in the Concrete, for an *eternall thing*, a *Divine Substance*, by which he meant *God* or his *Anima mundi*; and this he did to the intent to establish this truth, That no mutation can befall the Divine Majesty, as it doth to things subject to generation and corruption, and that *Plato* there intended not to define or describe any species of duration, and they say that it is impossible to understand any such species of duration that is (according to the Authors expression) but one *permanent point*.

Now that which thoſe that follow *Boetius* urge againſt the other definition, they ſay it doth not at all differ from the nature of *Time* for they ſay if it be compoſed of many *Nunc's* or many Inſtants, by the addition of one more it is ſtill encreaſed, and that meanes *Infinity* or *Eternity* is included, nor ought more then *Time* For this ſee Mr. *White dial. de mund. Dial.* 3. *Nod.* 4.

Indeed he only is, &c.] This the Author inferrs from the words of God to *Moſes, I am that I am*, and this to diſtinguiſh him from all others, who (he ſaith) have and ſhall be: but thoſe that are learned in the *Hebrew* doe affirme that the words in that place (*Exod.* 3.) do not ſignifie *Ego ſum qui ſum, & qui erit, &c.* but *Ero qui ero, et qui erit, &c.* vide *Gaſend. in animad. Epicur. Phyſiolog.*

Sect. 12. Pag. 22. *I wonder how* Ariſtotle *could conceive the World Eternall, or how could make two Eternities*:] (that is that God, and the World both, were eternall) I wonder more at either the ignorance or incogitancy of the *Conimb. cenſ.*

llow *censes* who in their Comment upon the
init 8th. booke of *Aristotles Physicks* treating
diffe of the matter of Creation, when they
Time had first said that it was possible to know
man it, and that actually it was known, (for
itio *Aristotle* knew it) yet for all this, they
d b afterwards affirme that considering only
no the light of nature, there is nothing can
Time be brought to demonstrate creation;
und and yet farther when they had defined
creation to be the production of a thing
Au *ex nihilo*, and had proved that the
od t world was so created in time, and refu-
istin ed the arguments of the Philosophers
faith to the contrary, they adde this, that the
t a world might be created *ab æterno*; for ha-
th ving propos'd this question [*Num ali-*
d *quid a Deo ex Æternitate procreari po-*
ui e *nit?*] they defend the affirmative, and
vi assert that not only incorporeall substan-
olo ces, as Angels; or *permanent*, as the
co celestiall Bodies; or corruptible, as men,
w &c. might be produced and made *ab*
at i *æterno*, and be conserved by an infinite
re time *ex utraq; parte*, and that this is
e i neither repugnant to God the Creator,
ob the things created, nor to the nature of
nfi

Creation, for proofe whereof they bring instances of the *Sun*, which if it had bin æternall had illuminated eternally (and the vertue of God, is not leſſe then the vertue of the Sun) And another instance they bring of the *divine Word* which was produc'd *ab æterno*: in which diſcourſe and in the inſtances brought to maintain it, it is hard to ſay whether the madneſſe or Impiety be greater and certainly if Chriſtians thus argue we have the more reaſon to pardon the poore heathen *Ariſtotle*.

There is not three, but a Trinity of Soules] The *Peripatetiques* held that men had three diſtinct ſoules, whom the Heretiques the *Anomæi*, and the *Jacobites* followed. There aroſe a great diſpute about this matter in *Oxford* in the year 1276. and it was then determined against *Ariſtotle*. *Daneus Chriſt. Eth. l.* 1. c. 4. and *Suarez* in his treatiſe *de cauſa formali. Quæſt. An dentur plures formæ in uno compoſito*, affirmeth there was a Synod that did *anathematize* all that held with *Ariſtotle* in this point.

Sect. 14. Pag. 27. *There is but one firſt and foure ſecond cauſe*

uſes in all things] In that he ſaith there but one firſt cauſe, he ſpeaketh in oppoſition to the *Manichees*, who held here were *Duo principia*; one from hom came all good, and the other om whom came all evill; the reaſon *Protagoras.* did it ſeemes impoſe upon heir underſtandings; he was wont to y, *Si Deus non eſt, unde igitur bona? autem eſt, unde mala?* In that he ſaith here are but four ſecond cauſes, he oppoſeth *Plato*, who to the foure cauſes *aterial*, *efficient*, *formall*, and *finall* ldes for a fifth, *exemplar* or *Idea.* ſc. *d ad quod reſpiciens artifex id quod deinabat*, *efficit*, according to whoſe ainde *Boetius* ſpeakes *lib.* 3. *met.* 9. *de nſ. Philoſoph.*

qui perpetua mundum ratione gubernas,
rrarum Cœliq; ſator, qui tempus ab ævo
jubes, ſtabilisq; manens das cuncta moveri:
Quem non externæ pepulerunt fingere cauſæ
Materiæ fluitantis opus, verùm inſita ſummi

Forma boni livore carens: tu cuncta superno
Ducis ab exemplo, pulchrum pulcherrimus ipse
Mundum mente gerens, similique in imagine formans,
Perfectaſq; jubens perfectum abſolvere parteis.

And S^t. *Auguſtin l.* 83. *queſt.* 4 where (amongſt other) he hath the words, *Reſtat ergo ut omnia Ratione ſint condita, nec eadem ratione homo qua equus; hoc enim abſurdum eſt exiſtimare: ſingula autem propriis ſunt creata rationibus.* But theſe *Ideæ Plato's* Schol *Ariſtotle* would not allow to make conſtitute a different ſort of cauſe fro the *formall* or *efficient*, to which pu poſe he diſputes *l.* 7. *Metaphyſic.* b he and his Sectators and the *Ramiſts* ſo agree (as the Author) that there but the foure remembred cauſes, that the Author in affirming there but foure, hath no adverſary but the *Pl tonists*, but yet in aſſerting there foure (as his words imply) there are th

oppo

oppose him, and the *Schooles* of *Aristot.* and *Ramus*. I shall bring for instance Mr. *Nat. Carpenter*, who in his *Philosophia libera* affirmeth there is no such cause as that which they call the *Finall cause*; he argueth thus; Every cause hath an influence upon its effect: but so has not the End, therefore it is not a cause. The major proposition (he saith) is evident, because the influence of a cause upon its effect, is either the causality it self, or something that is necessarily conjoyned to it: and the *minor* as plaine, for either the end hath an influence upon the effect imediately, or mediately, by stirring up the efficient to operate; not immediately, because so it should enter either the *constitution*, or *production*, or *conservation* of the things; but the constitution it cannot enter, because the constitution is only of *matter* and *forme*; not the Production, for so it should concurre to the production either as it is *simply the end*, or as *an exciter of the efficient*; but not simply as the end, because the end *as end* doth not go before but followeth the thing produced, and

therefore doth not concurre to its production; if they say it doth so farre concurre as it is desired of the agent or efficient cause, it should not so have an immediate influence upon the effect, but should only first move the efficient. Lastly saith he, it doth not enter the conservation of a thing, because a thing is often conserved, when it is frustrate of its due end, as when tis converted to a new use and end. Divers other arguments he hath to prove there is no such cause, as the finall cause, *Nat. Carpenter Philosoph. liber. Decad. 3. Exercitat. 5.* But for all this the Author and he differ not in substance, for 'tis not the Authors intention to assert that the end is in nature præexistent to the effect, but only that whatsoever God has made he hath made to some end or other, which he doth to oppose the Sectators of *Epicurus*, who maintain the contrary, as is to be seen by this of *Lucretius* which followes.

Illud in his rebus vitium vehementèr ca
istum

Effu-

ffugere errorem, vitareque præmedita-
tor,
umina ne faciæs oculorum clara creata
roſpicere ut poſsimus: & ut proferre viai
roceros paſſus, ideo faſtigia poſſe
urarum ac feminum pedibus fundata pli-
cari:
rachia tum porro validis ex apta lacer-
tis
ſſe, manuſq; datas utraq; ex parte mi-
niſtras,
rfacere ad vitam poſſimus, quæ foret uſus:
atera de genere hoc, inter quæcunq; pre-
cantur
mnia perverſa præpoſtera ſunt ratione:
Nil ideo quoniam natum 'ſt, in corpore ut
uti
Poſsemus; ſed quod natum 'ſt, id procreat
uſum,
Nec fuit ante videre oculorum lumina na-
ta,
Nec dictis orare priùs, quàm lingua crea-
ta 'ſt
Sed potius longè linguæ præceſſit origo
Sermonem; multoq; creatæ ſunt priùs aures
Quàm Sonus eſt auditus, & omnia deni-
que membra

Antè

Antè fuere, ut opinor, eorum quàm f
usus :
Haud igitur potuere utendi creſcere cauſ
Lucret. lib. 4.

Sect. 15. *There are no Groteſques in nature &c.*
Pag. 28. So *Monſr. Montaign. Il ny'a rien d'inutil*
en nature, non pas l'inutilitè meſmes, R
en ne s'eſt jugere en cet Vnivers que n
tienne place opportun. Eſſ. l. 3. c. 1.
Who admires not Regio-montanus *b*
Fly beyond his Eagle?] Of theſe *Du Ba*
tas.
——— *Que diray-je de l'aigle*
D'ont un doct Aleman honore noſtre ſiecl
Aigle qui deſlogeant de la maiſtreſſe main
Aila loin au devant d'un Empereur Ge
main ;
Et l'ayant recontrè, ſoudain d'une aiſle a
corte,
Se tournant le ſuit au ſueil de la port
Du fort Norembergois, que les piliers d
rez,
Les tapiſſez chemins, les arcs elaborez,
Les fourdroyans Canons, in la jeuſneſſe i
nelle,
In le chena Senat, n' honnoroit tant co
elle.

Vn jour, que cet ominer plus des eſbats, que de mets,
En privé, feſtoyoit ſes ſeignieurs plus aymees,
Vne mouſche de fer, dans ſa main recelee,
Prit ſans ayde d'autroy, ſa gallarde volee:
Fit une entiere Ronde, et puis d'un cerveau las, (*bras.*
Come ayant jugement, ſe percha ſur ſon

Thus Engliſhed by *Silveſter.*

Why ſhould I not that wooden Eagle mention
(*A learned* German's *late admir'd invention*)
Which mounting from his fiſt that framed her,
Flew far to meet an Almaine *Emperour:*
And having met him with her nimble traine,
And weary wings, turning about again,
Followed him cloſe unto the Caſtle gate
Of Noremberg; *whom all the ſhowes of ſtate,*
Streets hang'd with Arras, arches curious built,

Loud

Loud thundring Canons, Columns richly
guilt,
Gray headed Senat, and youth's Gallantise
Grac'd not so much, as only this device.
Once as this Artist more with mirth than
meat,
Feasted some friends that he esteemed
great,
From under's hand an Iron fly flew out,
Which having flown a perfect round about,
With weary wings, return'd unto her ma-
ster,
And (as judicious) on his Arme she plac'd
her.

Or wonder not more at the operation of two soules in those little bodies than but one in the Trunk of a Cedar?] That is the *vegetative*, which according to the common opinion is supposed to be in *Trees*, though the *Epicures* and *Stoiques* would not allow any Soul in Plants, but *Empedocles* and *Plato* allowed them not only a *vegetative* soule, but affirm'd them to be *Animals*. The *Manichees* went farther and attributed so much of the rationall soul to them, that they accounted it *Homicide* to gather either their flower or fruit, as S. *Aug.* reports.

We carry with us the wonders we ſeek without us,] So St. *Aug.* l. 10. de civ. c. 3. *omni miraculo quod fit per hominem magnus miraculum eſt homo.*

Another of his ſervant Nature that publique and univerſall Manuſcript that lies expanſ'd, &c.] So is the deſcription of *Du Bartas 7. jour de la ſepm:* Sect. 16. Pag. 30.

Oyes ce Docteur muet eſtudie en ce liure
Qui nuict & jour ouvert t'apprendra de bien viure.

All things are artificiall, for Nature is the Art of God.] So Mr. *Hobbes* in his *Leviathan (in initio)* Nature is the Art whereby God governes the world.

Directing the operations of ſingle and individuall Eſſences, &c.] Things ſingular or Individuals are in the opinion of Philoſophers not to be knowne but by the way of ſenſe, or by that which knowes by its Eſſence, and that is only God. The Devills have no ſuch knowledge, becauſe whatſoever knowes ſo is either the cauſe or effect of the thing knowne; thereupon *Averroes* concluded Sect. 17. Pag. 34.

ded that God was the cause of all things because he understands all things by his Essence, and *Albertus Magnus* concludes that the inferior Intelligence understands the superiour, because it is an effect of the superiour: but neither of these can be said of the *Devil*, for it appeares he is not the effect of any of these inferior things, much lesse is he the cause, for the power of creation only belongs to God.

All cannot be happy at once, because the Glory of one State depends upon the ruine of another.] This theme is ingeniously handled by Mr. *Montaigne liv. 1. des Ess.* cap. 22. the Title whereof is *Le profit de l'un est dommage de l'autre.*

Sect. 18. Pag. 37. *'Tis the common fate of men of singular gifts of mind to be destitute of those of Fortune.*] So *Petron. Arbiter. Amm. ingenii neminem unquam divitem fecit.* in *Satyric.* And *Apuleius* in Apolog. *Idem mihi etiam* (saith he) *paupertatem opprobravit, acceptum Philosopho crimen et ultro profitendum*; and then a little afterwards, he sheweth that it was the common fate of those that had singular gifts

ifts of mind, *Eadem enim eſt paupertas*
ud Græcos in Ariſtide juſta, in Phocyo-
e benigna, in Epaminonda ſtrenua, in
ocrate ſapiens, in Homero diſerta.
We need not labour with ſo many argu-
ents to confute judiciall Aſtrology.]
here is nothing in judiciall *Aſtrology*
hat may render it impious, but the ex-
eption againſt it is, that it is vain and
allible, of which any man will be con-
inced, that has read *Tully de Divinat.*
nd St. *Aug.* 5th. book *de Civ. Dei.*

There is in our ſoul a kind of Triumvi- Sect. 19.
rate ——— that diſtracts the peace of Pag. 40.
our Commonwealth, not leſſe than did that
mber the State of Rome.] There were
wo *Triumvirates*, by which the peace
of *Rome* was diſtracted, that of *Craſſus*,
Ceſar, and *Pompey*, of which *Lucan l.* 1.

——— Tu cauſa malorum
Facta tribus Dominis communis Roma, nec
unquam
In turbam miſſi feralia fœdera Regni.

And that other of *Auguſtus*, *Antonius*
and *Lepidus*, by whom ſaith *Florus*,
Reſpub.

Reſpub. convulſa eſt laceratáq;. whi
comes ſomewhat neer the Auth
words, and therefore I take it that
meanes this laſt Triumvirate.

Would diſſwade my belief from the
racle of the brazen Serpent] Vid. *Coq*
um in lib. 10. *Aug. de Civ. Dei.* c
8.

And bid me miſtruſt a miracle in El
&c.] The hiſt. is 18. 1. *Reg.* It ſhou
be *Elijah.* The Author in 15. *cap.* 7. li
Pſeudodox. ſheweth it was not perform
naturally, he was (as he ſaith) a perfe
miracle.

To think the combuſtion of Sodom
might be naturall,] Of that opinion w
Strabo, whereupon he is reprehend
by *Genebrard* in theſe words. *Str*
falſus eſt ——— dum everſionem addi
ſulphuri et bitumini è terra erumpentib
quæ erat aſſignanda Cælo. i. e. *De*
irato. Tacitus reports it according to th
Bible, *fulminis ictu arſiſſe, &c.*

Sect. 20. Pag. 43. *Thoſe that held Religion was the dif*
ference of man from Beaſts, &c.] *La*
ctantius was one of thoſe, *Religioni er*
go ſerviendum eſt, quam qui non ſuſcip
ipſ

ipse se prosternit in terram, et vitam pe-
dum secutus humanitate se abdicat. La-
tant. de fals. Sapientia. cap. 10.

The Doctrine of Epicurus *that denyed*
he providence of God was no Atheisme
nt &c.] I doubt not but he means that
elivered in his Epistle to *Menœceus* and
ecorded by *Diogenes Laertius* lib. 10.
Quod beatum æternumq; est, id nec habet
ipsum negotii quicquam, nec exhibet al-
ri, itaque neque ira, neque gratia te-
netur, quòd quæ talia sunt imbecillia sunt
mnia, which the *Epicurean* Poet hath
elivered almost in the same words.

Omnis enim per se Divum natura necesse'st
Immortali ævo summa cum pace fruatur,
Semota à nostris rebus sejunctaq; longè:
Nam privata dolore omni, privata periclis
Ipsa suis pollens opibus, nihil indiga nostri,
Nec bene pro meritis capitur, nec tangitur
ira.

Lucret. *lib.* 2.

* *That villaine and Secretary of Hell,*
hat composed that miscreant piece of the

three Impostors] It was *Ochinus* that composed this piece, but there was no less a man then the Emperour *Frederick* the second, that was as lavish of his tongue, as the other of his Pen; *Cui sæpe in ore, Tres fuisse insignes Impostores, qui genus humanum seduxerunt: Moysem, Christum, Mahumetem. Lips. monit. et exempl. Politic.* cap. 4. And a greater then he Pope *Leo* 10. was as little favourable to our Saviour when he us'd that speech which is reported of him, *Quantas nobis divitias comparavit ista de Christo fabula!*

Sect. 21. Pag. 45. *There are in Scripture stories that do exceed the fables of Poets.*] So the Author of *Relig. Laici. Certè mira admodum in* S. S. *plusquam in reliquis omnibus Historiis traduntur*, (and then he concludes with the Author) *Sed quæ non retunduut intellectum sed exercent.*

Yet rayse no question who shall rise with that rib at the Resurrection] The Author *cap.* 2. *l.* 7. *Pseudodox.* sheweth that it appeares in Anatomy, that the ribbes of Man and Woman are equall.

Whi-

Whether the World were created in Autumne, Summer, or the Spring, &c.] In this matter there is a consent betwixt two learned Poets, *Lucretius* and *Virgil*, that it began in *Spring*.

At novitas mundi nec frigora dura ciebat,
Nec nimios æstus, nec magnis viribus auras.

Lucretius

Which he would not have to be understood of Autumne, because that resembles old age rather than Infancy. He speakes expressly of the fowles.

Principio genus alituum variæq; volucres
Ova relinquebant exclusæ tempore verno.

Lucret.

Then for *Virgil*.

Non alios prima nascentis origine mundi
Illuxisse dies, aliumve habuisse tenorem
Crediderim, ver illud erat, ver magnus agebat

Orbis, et hibernis parcebant flatibus Euri.
Virgil. 2. Georgic.

But there is great difference about it betwixt Church Doctors, some agreeing with these Poets, and others affirming the time to be Autumne; but truly in strict speaking it was not created in any one, but all of the seasons, as the Author saith here, and hath shew'd at at large *Pseudodox. Epidemic.* lib. 6. cap. 2.

Sect. 22. Pag. 48. - 'Tis ridiculous to put off or drown the *generall flood of* Noah *in that great particular inundation of Deucalion*] as the Heathen some of them sometimes did. *Confuderunt igitur sæpe ethnici particularia illa diluvia, quæ longè post secuta sunt, cum illo universali quod præcessit ut ex fabulis in Diluvio Deucalionis sparsis colligere licet; non tamen semper nec ubique. Author. observat. in Mytholog. Nat. Com.* then amongst those that confound them, he reckons *Ovid* and *Plutarch.*

How all the kindes of Creatures [illegible] *only in their own bulkes, but with a compe-*

tent

juncy of food and ſuſtenance might be preſerved in one Arke and within the extent of 300 Cubits, to a reaſon that rightly examines it will appeare very feaſible.] Yet *Apelles* the Diſciple of *Marcion*, tooke upon him to deride the Hiſtory of *Moſes* in this particular, alleadging that it muſt needs be a fable, for that it was impoſſible ſo many creatures ſhould be contain'd in ſo ſmall a ſpace. *Origen* and St. *Aug.* to anſwer this pretended difficulty alleadge, that *Moſes* in this place ſpeakes of Geometricall (and not vulgar) cubits, of which every one was as much as ſix vulgar ones; and ſo no difficulty. But *Perer.* l. 10. *com. in Geneſ. quæſt.* 5. *de arca*, rejects this opinion of *Origen*, as being both againſt reaſon and Scripture, 1. Becauſe that ſort of Cubit was never in uſe amongſt any People, and therefore abſurd to thinke *Moſes* ſhould intend it in this place. 2. If *Moſes* ſhould not ſpeake of the ſame Cubits here, that he mentions in other places, there would be great æquivocation in Scripture: now in another place, *i. e. Exod.* 27. he ſaith God commanded

him to make an *Altar* three Cubits high, which if it ſhall be intended of Geometricall Cubits, it will containe 18. vulgar Cubits, which would not only render it uſeleſſe, but would be contrary to the command, which he ſaith God gave him, *Exod.* 20. *Thou ſhalt not go up by ſteps to my Altar.* For without ſteps what man could reach it? it muſt therefore be meant of ordinary Cubits, but that being ſo, it was very feſible, I can more eaſily believe then underſtand it.

And put the honeſt Father to the Refuge of a Miracle.] This honeſt father was St. *Aug.* who delivers this opinion that it might be miraculouſly done. *lib. 16. de Civ. dei.* cap. 7. where having propos'd the queſtion how it might be done, he anſwers, *Quod ſi homines eas captas ſecum adduxerunt, et eo modo ubi habitabant earum genera inſtituerunt venandi ſtudio fieri potuiſſe incredibile non eſt, quamvis juſſu dei ſive permiſſu etiam opere Angelorum negandum non ſit potuiſſe transferri*; but St. *Aug.* ſaith not that it could not be done without a miracle.

And 1500. *yeares to people the World in full a time, &c.*]

That Methuſalem *was the longeſt liv'd of all the children of* Adam, *&c.*] See both theſe points cleared by the Author in *Pſeudodox. Epidemic.* the firſt, *lib.* 6. cap. 6. the other, *l.* 7. cap. 3.

That Judas *periſhed by hanging himſelfe, there is no certainty in Scripture, though in one place it ſeemes to affirme it, and by a doubtfull word hath given occaſion to tranſlate it; yet in another place in a more punctuall deſcription it makes it improbable, and ſeemes to overthrow it.*] Theſe two places that ſeeme to contradict one another are *Matth.* 27. 5. and *Act.* 1. 18. the doubtfull word he ſpeakes of is in the place of *Matthew*, it is ἀπήγξατο which ſignifieth ſuffocation, as well as hanging (πελθὼν ἀπήγξατο which may ſignifie literally, after he went out he was choak'd) but *Eraſmus* tranſlates it *abiens laqueo ſe ſuſpendit*: the words in the *Acts* are, *When he had throwne down himſelf headlong, he burſt in the midſt, and all his bowels guſhed out*; which ſeemes to differ much from the

expreſſion of *Matthew*, yet the ancient writers, and fathers of the Church do unanimouſly agree that he was hanged ſome I ſhall cite. *Anaſta. ſ Sinaita. l. 7. Anagog. contempl. Unus latro ingratus cum eſſet typus Diaboli, et Serpentis, Judæ, qui ſe in ligno ſuffocavit. Gaudentius Brixienſ. tract. 13. de natal. Dom. Mortem debitam laqueo ſibimet intulit præparato, &c. Drogottoſhen. de ſacram dominic. paſſ. Jamdiù erat quidem quòd a Chriſto receſſerat, et avaritiæ laqueo ſe ſuſpenderat, ſed quod fecerat in occulto, palàm omnibus innotuit. S. Martialis in Ep. ad Tholoſanos. Non ſuſtinuit pœnitentiam, donec laqueo mortis ſeipſum conſumpſit. Ignat. ad Philippenſ. Diabolus laqueum ei oſtendit, et ſuſpendium docuit.* Leo. *Serm. 3. de paſſion.* ——— *ut quia facinus omnem menſuram ultionis exceſſerat, te haberet impietas tua judicem, te pateretur ſua pœna Carnificem. Theodoret. lib. 1. hæretic. fabul. Ille protinus ſtrangulatus eſt, quæ fuit merces ejus proditionis. Chryſoſtom. hom. 3. de proditore. Pependit Cœlum Terramq; inter medius vago funere ſuffocatus, et cum flagitio*

tio suo tumefacta viscera crepuerunt, ...s. Bernard. *serm.* 8. *in Psalm.* 9. *Ju-* ...*s in aere crepuit medius.*

There are those that are so particular ...at they acquaint us with the manner, ...*that it was done with a Cord. Antio-* ...*us Laurensis, Spem omnem à se cum ab-* ...*isset insiliente in eum inimico (sc. D:-* ...*olo) funiculo sibi præfocavit gulam.* ...*cumen. in Act. Fracto funiculo quo* ...*at suffocatus decidit in terram præci-* ...*tiò.* 2. *That it was done on a* Fig-tree, ...eda. *Portam David egredientibus fons* ...*currit in Austrum per vallem directus,* ...*d cujus medietatem ab occasu Judas se* ...*spendisse narratur. Nam et ficus mag-* ...*ibi et vetustissima stat.*

Juvenc. *l.* 4. *Hist. Evangelic.*

Exorsusq; suas laqueo sibi sumere pœnas,
Informem rapuit ficus de vertice mortem.

3. Some acquaint us with the time ...hen it was done, *viz.* the *next day af-* ...*he had given the Kisse.* So *Chryso-* ...*om. Homil.* 1. *de proditor. et mysterio*

Cœn.

Cœn. dominic. Guttur prophanum quod hodiè Christo extendis ad osculum, crastè es illud extensurus ad laqueum. But there are two, that is, *Euthymius* and *Oecumenius*, that tell us, *that the hanging did not kill him*, but that either the rope broke, or that he was cut downe, and afterwards cast himself down headlong, as it is related in the before mentioned place of the *Acts. Agnitus à quibusdam depositus est ne præfocaretur, deniq; posquàm in secreto quodam loco modicum vixisset tempore præceps factus sivè præcipitatus, inflatus, diruptus, ac diffissus est medius, et effusa sunt omnia viscera ejus; ut in Actis. Euthym.* cap. 67. *Matth. Judæ suspendio è vita non discessit, sed supervixit, dejectus est enim prius quam præfocaretur, idq; Apostolorum Acta indicant quòd pronus crepuit medius. Oecumen. in Act.* And this may serve to reconcile these two seemingly disagreeing Scriptures.

That our fathers after the floud erected the Tower of Babel] For this see what the Author saith in his *Pseudodox. Epidemic. l. 7. cap. 6.*

And cannot but commend the judgement of Ptolemy] He meanes of *Ptolemæus Philadelphus* who founded the Library of *Alexandria*, which he speakes of in the next Section, he was King of *Egypt*, and having built and furnish'd that library with all the choicest bookes he could get from any part of the world, and having good correspondence with *Eleazer* the high Priest of the *Jewes*, by reason that he had released the *Jewes* from Captivity, who were taken by his predecessor *Ptolemæus Lagi*; he did by the advice of *Demetrius Phalereus* the *Athenian*, whom he had made his Library-keeper, write to *Eleazer*, desiring him, that he would cause the books of the *Jewes*, which contained their lawes, to be translated for him into Greek, that he might have them to put into his Library: to which the Priest consents; and for the Kings better satisfaction, sends to him copies of the bookes, and with the same 72 Interpreters skilled both in the Greek and Hebrew Language, to translate them for him into Greek, which afterwards they performed

Sect. 23. Pag. 51.

med. This is for certaine, but whether they tranſlated only the *Pentateuch*, as St. *Ierome* would have it, or together with that the bookes of the Prophets alſo, as *Leo de Caſtro* and *Baronius* contend, I undertake not to determine: but as to that part of the ſtory, that theſe Interpreters were put into ſo many ſeverall Cells whileſt they were about the worke of tranſlation, and notwithſtanding they were thus ſevered, that they all tranſlated it *totidem verbis*, it is but reaſon to thinke with St. *Ierome* (notwithſtanding the great current of Authority againſt him) that it is no better then a fable.

The Alcoran of the Turkes (I ſpeak without præjudice) is an ill compoſed piece contayning in it vain and ridiculous errors in Philoſophy, &c.] It is now in every mans hand, having been lately tranſlated into Engliſh; I ſhall therefore obſerve but theſe few particulars in it, in regard the booke it ſelfe is ſo common; and indeed they are not mine own but *Lipſius* his obſervations. It begins, *O nugas, ô deliria! primum* (ſaith he

) commentus est, Deum unum solidumq; (ὁμοούσιον Græci exprimunt) eundemq; in-porcum esse. Christum non Deum, sed agnum vatem et prophetam, se tamen ajorem, et proximè à Deo missum; præ-ia qui ipsum audient Paradisum, qui st aliquot annorum millia reserabitur, quatuor flumina lacte, vino, melle, ua fluere, ibi palatia et ædificia gemma-atq; aurata esse, carnes avium suavissi-arum, fructus omne genus quos sparsi centesq; sub umbra arborum edent: sed aput, fœlicitatis viros fœminasq; majores olito, magnis Genitalibus, assidua libidine t ejus usu sine tædio aut fatigatione. These and some others that are in the Alchoran he reckons up. *Sed et Physi-a quoque miranda* (saith he) *nam facit Solem et Lunam in equis vehi, illum au-tem in aquam calidam vespere mergi, et enè lotum ascendere atq; oriri, Stellas in aere è catenis aureis pendere: terram in bovini cornu cuspide stabilitum, et agi-tante se bove ac succutiente fieri terræ motum; hominem autem ex hirudine aut sanguisuga nasci, &c.* Just. Lips. *Monit. et Exempl. Politic.* cap. 3.

I believe beſides Zoroaſter *there were divers others that wrote before* Moſes. *Zoroaſter* was long before *Moſes*, and great name, he was the Father of *Ninus* *Juſtin.* l. 1. *Si quamlibet modicum momentum probaveritis, ego illo Carinondas, vel Damigeron, vel is Moſes, vel Jannes, vel Apollonius, vel ipſe Dardanus, vel quicunq; alius* poſt Zoroaſtrem *et Hoſtanem inter Magos celeberrimus eſt.* Apuleius *in* Apol.

Sect. 24. Pag. 52. *Others with as many Groanes deplored the combuſtion of the Library of* Alexandria] This was that Library before ſpoken of, ſet up by *Ptolemæus Philadelphus*, in which 'tis reported by *Ammianus Marcellinus* there were 700000 volumes; it was burnt by *Jul. Cæſar* meanes, whoſe Navy being environed before *Alexandria*, he had no meanes to keep off the enemy, but by flinging fire, which at length caught the Library and conſumed it, as *Plutarch* has it in *Vita Cæſaris*: but notwithſtanding we have no reaſon to believe it was quite conſumed, becauſe *Sueton.* in *Claudio* tells us, that that Emperour added ano-

ther

er to it, and there must be somewhat
fore, if it were an addition; but true
is, too many of the bookes perished:
repaire which losse, care was taken
Domitian the Emperour, as the same
eton. and *Aurel. Victor.* do relate.

I would not omit a Copy of Enochs
illars, had they many nearer Authors
an Josephus, *&c.*] For this the Sto-
is, that *Enoch* or his father *Seth* ha-
ing been inform'd by *Adam* that the
World was to perish once by water, and
second time by fire, did cause two
illars to be erected, the one of Stone
gainst the water, and another of Brick
gainst the fire, and that upon those
illars was engraven all such learning as
ad been delivered to, or invented by
ankinde, and that thence it came
hat all knowledge and learning was not
ost by meanes of the floud, by reason
hat one of the Pillars (though the o-
er perished) did remaine after the
oud; and as *Josephus* witnesseth, t.l his
me. *lib.* 1. *Antiq. Judaic.* cap. 3.

Of those three great Inventions of
ermany *there are two which are not*
withous

without their incommodities] Those t
he meanes are *Printing* and *Gunpowde*
which are commonly taken to be *Ge*
man Inventions, but Artillery was
China above 1500. yeares since, a
Printing long before it was in *Germa*
if we may beleive *Juan Goncales M*
doſa in his *Hiſt.* of *China. lib.* 3. cap. 1
16. The incommodities of theſe t
inventions, are well deſcribed by *Sa*
Daniel. l. 6. of the civill Wars.

Fierce *Nemeſis* mother of fate & chang
Sword-bearer of the eternal providen
Turn's her ſtearne look at laſt into t
West
As griev'd to ſee on earth ſuch happy t
And for *Pandora* calleth preſently,
Pandora Joves faire guiſt, that firſt d
ceived
Poore *Epimetheus* in his imbecillity.
That though he had a wondrous bo
received,
By means whereof curious Mortality
Was of all former quiet, quite bereave
To whom being come deckt with
qualities,

Th

The wrathful goddesse breaks out in this
wise:
Dost thou not see in what secure estate,
Those flourishing fair Western parts re-
maine
As if they had made covenant with fate,
To be exempted, free from others pain,
At one with their desires, friends with
debate, (own gain.
In peace with Pride, content with their
Their bounds contain their minds, their
minds applyed
To have their bounds with plenty beau-
tified.
Devotion (Mother of Obedience)
Beares such a hand on their credulity,
That it abates the spirit of eminency,
And busies them with humble piety;
For see what works, what infinite ex-
pence,
What Monuments of zeale they edifie,
As if they would, so that no stop were
found, (ground.
Fill all with Temples, make all holy
But we must cool this all believing zeal,
That hath enjoyed so faire a turne so
long, &c.

Diſlike of this firſt by degrees ſhall ſteal,
As upon ſouls of men perſwaded wrong,
And that the ſacred power which thus
hath wrought
Shall give her ſelfe the ſword to cut her
throat. (traine
Go therefore thou with all thy ſtirring
Of ſwelling Sciences (the gifts of griefe)
Go looſe the links of that ſoul binding
chain,
Inlarge this uninquiſitive Beliefe, (traine
Call up mens ſpirits that ſimpleneſſe re-
(the thick
Enter their hearts, and knowledge make
To open all the doores to let in light,
That all may all things ſee, but what is
right.
Opinion arme againſt opinion (growne
Make new-borne contradictions ſtil arise
As if Thebes Founder (*Cadmus*) tongues
had ſowne
In ſtead of teeth, for greater mutinies:
Bring new defended faith againſt faith
known,
Weary the Soule with contrarieties,
Till all Religion become retrograde,
And that faire tye the maske of ſin be
made. And

And better to effect a speedy end,
Let there be found two fatal Instruments,
The one to publish, th'other to defend *Printing.*
Impious contention and proud discon-
tents
Make that instamped characters may send
Abroad to thousands, thousand mens
intents, (more,
And in a moment may dispatch much
Then could a world of pens performe
before.
Whereby all quarrels, titles, secrecies
May unto all be presently made known,
Factions prepar'd, parties allur'd to rise,
Seditions under fair pretences sown,
Wherby the vulgar may become so wise
That with a self-presumption overgrown
They may of deepest mysteries debate,
Controul their betters, censure acts of
State. (shall
And then, when this dispersed mischief
Have brought confusion in each mystery,
Call'd up contempts of state, in generall,
And ripen'd the humour of impiety,
Then take the other engine wherewithall *Guns.*
They may torment their self-wrought
misery,

And scourge each other in so strange
wise,
As timeor tyrants never could devise &c

See *Bellermontan.* in his *Dissertat. politic. dissert.* 29. and 30.

For the other Invention, the Latin
Annotator doubts whether the Author
meane Church-organs, or Clocks;
suppose he meanes Clocks, because
finde that Invention reckon'd by a *Ger-
man*, with the other two, as a remarkable
one. It is by *Busbequius* speaking of the
Turks, who hath these words. *Tes-
majores minoresq; bombardæ, multa
alia quæ ex nostris excogitata ipsi ad
avertunt; ut libros tamen typis excu-
rent, horologia in publico haberent, ne
dum adduci potuerunt. Epist. Legat. Tur-
cic.* I suppose if he had knowne a
Invention which next to the other
had been greater then this, he would
not have named this, and this being
the next considerable, we have no cause
to doubt but the Author meant it.

To maintain the Trade and Mystery of Typographers] Of this *Cunæus* in his *Satyre Sardi vænales. Qui bis in anno nomen suum ad Germanorum nundinas non transmittit, eruditionem suam in ordinem tractam credit, itaq; nunquam tot fungi una pluvia nascuntur, quot nunc libri uno die.*

The Turk in the bulke he now stands is beyond all hope of conversion.] That is, in respect of his great strength, against which it is not probable the christians will prevaile, as it is observed by *Monsieur De Silhon. La Race des Ottomans* (saith he) *que oste a dein la Religion qu'il a revelee, et aux hommes la liberté que le droit des Gens leur laisse a fait tant de progres depuis trois Cens et quelques annees qu'il semble qu'elle n'ait plus nen a craindre de dehors, et que son empire ne puisse perirqu par la corruption de dedans, et par la dissolution des parties qui composent un corps si vaste. Mr. de Silhon en son Minist. D'Estat. l. 1. c.* Sect. 25. Pag. 55.

None can more justly boast of persecutions, and glory in the number and valour of Martyrs.] Of the fortitude of the

Christians in this particular *Minutius Felix* in the person of the Ethnique hath these words. *Permira stultitia incredibili audacia spernunt tormenta præsentia, dum incerta metuunt et futura, et dum mori post mortem timent, interim mori non timent.* And afterwards where he speaks in the person of the Christian he saith that christian women and children have in this surpassed *Scævola* and *Regulus*, *Viros* (saith he) *cum Mutio vel cum Atilio Regulo comparo? pueri et mulierculæ nostræ cruces et Tormenta, feras et omnes suppliciorum terriculas insperata patientia doloris illudunt.* Minut. *in* Octav. *vide Aug. de Civ. dei.* l. c. 23. 24.

If we shall strictly examine the circumstances and requisites which Aristotle *requires to true and perfect valour, we shall finde the name only in his Master* Alexander, (*that is no more then the name*) *and as little in that Romane Worthy* Julius Cæsar;] *Aristot. 3. Ethic.* cap. 6. amongst other requisites requires to valour, that it keep a mediocrity between audacity and feare, that we thrust

ur ſelves into danger when we need
ot, that we ſpare not to ſhew our va-
our when occaſion requires, he re-
uires for its proper object, Death, and
o any death, he prefers death in warre,
ecauſe thereby a man profits his Coun-
y and friends, and that he calls *mors*
oneſta, an honeſt or honourable death,
nd thereupon he defines a valiant man,
o be, *Is qui morte honeſta propoſita iisq;*
nnibus quæ cum ſint repentina mortem
dferunt metu vacat. So that by the
Authors ſaying, there was only the
ame in *Alexander*, he meanes only that
hich is rendred in the two laſt words
metu vacans, and not the reſt that goes
o make up the definition of a valiant
an, which is very truely affirmed of
Alexander, who expoſed himſelf to
hazzard many times when there was no
cauſe for it, as you may read in *Curtius*
he did in the ſiege of *Tyrus* and many
other wayes. *Cettuy-cy ſemble rechercher*
et courir a force les dangiers comme un
impetueux torrent, qui choque et attaque
ſans deſcretion, et ſans chois tout ce qu'il
rencontre, ſaith *Montaign.* ſpeaking

of *Alexander*. l. 2. *des Eſs.* cap. 34 And for *Cæſar* it cannot be denyed but in his warres he was many times (though not ſo generally as *Alexander*) more adventurous then reaſon military could warrant to him, and therefore *Lucan* gives him no better character then

Acer et indomitus quò ſpes quóque ira vocaſſet
Ferre manum, &c. ——— *Lucan.* lib. 1.

To inſtance in ſome particulars, with what an inconſiderable ſtrength did he enterprize the Conqueſt of *Egypt*, and afterwards went to attaque the forces of *Scipio* and *Juba*, which were ten times more then his owne; after the battle of *Pharſalia*, having ſent his Army before into *Aſia*, and croſſing the Helleſpont with one ſingle veſſel, he there meets *Lucius Caſſius* with ten men of warre he makes up to him, ſummons him to render, and he does it. In the famous and furious ſiege of *Alexia* where he had 80000. men to make defence a-

gainſt

tinſt him, and an Army of one hun-
ed and nine thouſand horſe, and two
undred and forty thouſand foot, all
arching towards him, to rayſe his ſiege,
t for all that he would not quit the
ege, but firſt fought with thoſe with-
ut and obteined a great victory over
hem, and ſoon afterwards brought the
eſieged to his mercy.

The Councel of Conſtance *condemnes* Sect. 26.
ohn Huſſe *for an Heretick, the Stories* Pag. 57.
his owne party ſtyle him a Martyr.]

ohn Huſſe did agree with the Papiſts
gainſt us in the point of Invocation of
aints, prayers and ſacrifice for the dead,
ree will, good works, confeſſion of
ns, ſeven Sacraments, &c. *Gordon.*
unil. contr. 3. *de Sacr. Euch.* cap. 17
et was he condemned for maitaining
rtaine Articles ſaid by that *Councel* to
e hereticall and ſeditious, and was
urnt for Hereſie: now as I will not
ke upon me to ſay he was a *Heretique*,
can I not maintaine that he was a
artyr, if it be but for this one Article
hich in the 15. ſeſſ. of that Councel
as objected againſt him, which he did

ac-

acknowledge, but would not recall, i. *Nullus est Dominus civilis dum est in peccato mortali.* If that Doctrine should be believed we should have little obedience to civill Magistrates, and without that how miserable is humane condition? That which begat compassion towards *Husse* in those of his own party was, that he had a safe conduct from the Emperour *Sigismund*; and therefore it was, say they, a violation of publique faith in the *Councell* and *Emperour* in putting him to death.

That wise Heathen Socrates *that suffered on a fundamental point of Religion, the Unity of God.*] That *Socrates* suffered on this point, divers Christian Writers do object to the Ethniques, as *Justin Martyr.* Apol. *Euseb.* l. 5. *de præparat. Evangelic.* c. 14. *Tertull.* in *Apolog.* cap. 14. and *Lactan. de justitia.* cap. 15. whose words are these. *Plato quidem multa de uno Deo locutus est, à quo ait constitutum mundum, sed nihil de Religione; somniaverat enim Deum, non cognoverat. Quis si justitiæ defensionem vel ipse vel qui*

... alias implere voluisset, inprimis Deo- ... Religiones evertere debuit quia con- ... pietati, quod quidem Socrates ... facere tentavit in carcerem con- ... est, ut jam tunc appareret quid esset ... eorum iis hominibus qui justitiam ve- ... defendere, Deoque singulari servire ... sent.

I have often pitied the miserable ... shop that suffered in the cause of Anti- ... odes] The suffering was that he lost his ... ishoprick for denying the *Antipodes.* ... id. *Aventin. in Hist. Boio.* Besides him ... here were other Church-men of great ... ote, that denyed *Antipodes*, as *Lactan- ... ius, Augustin*, and *Bede.*

I hold that God can do all things, how Sect. 27. *... should worke contradictions, I do not* Pag. 63. *... derstand, yet dare not therefore deny*] ... Who would not thinke the Author had ... aken this from Mr. *Montaign*, whose ... ords are, *Il m'a tousiours semble ... 'un homme Chrestien, cette sorte de ... arler est plein d'indiscretion et d'irre- ... verence* [*Dieu ne se peut dissire,*] [*Dieu ... ne peut faire cecy ou cela.*] *je ne trouve ... pas bon d'enfermer ainsi la puissance di-*

vine

vine ſous les loix de noſtre parole. Et l'apparence qui ſ'offre a nous en ses propoſitions, il la faudroit repreſenter plus reverement, et plus Religieuſement. liv. 2. des Eſſ. c. 12.

I cannot ſee why the Angell of God ſhould queſtion Eſdras *to recall the time paſt if it were beyond his owne power, or that God ſhould poſe mortality in that which he was not able to performe himſelf.*] Sr. *K. Digby* in his Notes upon this place ſaith there is no contradiction in this, becauſe he ſaith it was but putting all things that had motion into the ſame ſtate they were in at that moment, unto which time was to be reduced backe, and from thence letting it travaile on again by the ſame motions, &c. which God could do. But under favour the contradiction remaynes, if this were done, that he mentions; for Time depends not at all upon motion, but has a being altogether independent of it, and therefore the ſame revolution would not bring backe the ſame time: for that was efflux'd before; as in the time of *Joſhua* when the Sun ſtood ſtill,

we cannot but conceive though there were no motion of the Sun, but that there was an efflux of Time, otherwise how could the text have it, *That there was not any day, before or after, that was so long as that?* for the length of it must be understood in respect of the flux of Time. The reasoning of Sr. *Kenelme* is founded upon the opinion of *Aristot.* who will needs have it, that Time cannot be without mutation; he gives this for a reason, because when we have slept and cannot perceive any mutation to have been, we do therefore use to connect the time of our sleeping, and of our awaking together, and make but one of it: to which it may be answered, although some mutation be necessary that we may marke the flux of time, it doth not therefore follow that the mutation is necessary to the flux it self.

I excuse not Constantine *from a fall off his Horse, or a mischiefe from his enemies, upon the wearing those Nayles &c.* Sect. 28. Pag. 61.

Hac de re videatur P. Diac. hist. miscell.

I wonder how the curiosity of wiser heads could passe that great and indispu- Sect. 29. Pag. 62.

table

table miracle, the ceſſation of Oracles, There are three opinions, touching the manner how the prædictions of theſe Oracles were perform'd, ſome ſay by vapour, ſome by the intelligences, or influences of the Heavens, and others ſay by the aſſiſtance of the Devills, now the indiſputable miracle the Author ſpeakes of, is that they ceaſ'd upon the coming of Chriſt, and it is generally ſo believed, and the Oracle of Delphos delivered to *Auguſtus*, mentioned by the Author in this Section, is brought to prove it, which is this.

Me puer Hebræus divos deus ipſe gubernam
Cedere ſede jubet, triſtemq; redire ſub orcũ.
Aris ergo dehinc tacitus diſcedito noſtris.

But yet it is ſo far from being true that their ceſſation was miraculous, that the truth is, there never were any Prædictions given by thoſe oracles at all.

That their ceſſation was not upon the coming of Chriſt, we have luculent teſtimony out of *Tully*, in his 2. *lib. de Divinat.* which he writ many yeares before Chriſt was borne, who tells us that they were ſilent (and indeed he ne-

ver

r thought they were otherwiſe) long
fore that time, inſomuch that they
ere come into contempt, *Cur iſto mo-*
jam oracula Delphis non eduntur, non
udo noſtra ætate, ſed jamdiu jam ut nihil
ſit eſſe contemptius. So that for that of
elphos which was the moſt famous of
em all, we ſee we have no reaſon to im-
ute the ceſſation of it to Chriſt, why
erefore ſhould we do ſo for any of the
ſt?

2. For their predictions, let us conſider
e three ſeverall wayes before mention-
d, whereby they are ſuppoſed to ope-
te, and from thence ſee whether it be
robable that any ſuch oracles ever were.
The firſt opinion is, that it was by
halation or vapour drawne up from
e earth, and gives this for a reaſon
f their being, that they were for a time
ouriſhed by thoſe exhalations, and
hen thoſe ceaſed, and were exhauſted,
e oracles famiſh'd and dyed for want
f their accuſtom'd ſuſtenance; this is
e farre-fetcht reaſon given by *Plu-*
rch for their defect, but 'twas not de-
ſed by him, but long before, as appears
in

in that *Tully* ſcoffes at it *lib. 2. de divinat.* *de vino aut ſalſamento putes loqui* (ſaith he) *quæ evaneſcunt vetuſtate.* This ſeem'd abſurd to others, who do therefore ſay this was not to be attributed to any power of the Earth, but to the power of the Heavens or *Intelligences Celeſtiall*, to certain aſpects whereof they ſay the Statua's of thoſe oracles were ſo adapted, that they might divine and foretell future events. But yet to others this way ſeemeth as abſurd, as the other; for, ſay they, admitting that there were an efficacy in the Heavens, more then in the Earth, yet how can it be that men ſhould come by the skill to fit the Statua's to the Aſpects or influences of the Heavens? or if at any time they had ſuch skill, why ſhould not the ſame continue the rather, becauſe men are more skilled in the motions of the Heavens, of later then in the former time? Again they do not ſee how it ſhould be that the cauſe ſhould be of leſſe excellency than the effect, for if a man (ſay they) can by his induſtry make ſuch oracles, why can he not produce the

ſame

ſame effect in another man? for if you affirme that the Heavens influence is requiſite, they will tell you that influence may happen as well to a man, as to a Statua of wood or ſtone. Therefore the third ſort being unſatisfied, which either of the former wayes conclude, that this was perform'd by the Devill; but for that it will appeare as contrary to reaſon and Philoſophy, as either of the former; for Philoſophy teacheth that things ſingular, or individuall, are to be knowne only by ſenſe, or by ſuch an Intellect, as doth know by its eſſence, and Theology teacheth that God only knoweth the heart, & that the devil doth not know by ſenſe, nor by eſſence, and ſince 'tis admitted by all, that moſt of the anſwers that were pretended to be given by thoſe oracles, were *de rebus ſingularibus*, or *individuis*: it is evident, that theſe prædictions were not perform'd by Devills. How then? why thoſe prædictions which the ignorant Heathen took to come from Heaven, and ſome Chriſtians (not leſſe ignorant) from the Devill, was nothing but the

jugling and impoſtures of the Prieſts, who from within the Statua's gave the anſwers, which Princes connived at that they might upon occaſion ſerve their turnes upon the ignorance of the people; and the learned men, for fear of their Princes, durſt not ſpeake a-gainſt it. *Lucian* hath noted it, and ſo a more authentick Author, *Minut. Felix*, in *Octav. Authoritatem quaſi præſentis numinis conſequuntur dum inſpirantur interim vatibus.* But in proceſſe of time, the people grew leſs credulous of their Prieſts, and ſo the Oracles became to be ſilent: *Cum jam* (ſaith he) *Apollo verſus facere deſiiſſet, cujus tunc cautum illud & ambiguum defecit oraculum: Cum et politiores homines et minùs creduli eſſe cæperunt.* Sr. *H. Blount* in his *Levantine* voyage, ſaith he ſaw the Statua of *Memnon* ſo famous of old, he ſaith it was hollow at the top, and that he was told by the *Egyptians* and *Jewes* there with him, that they had ſeen ſome enter there, and come out at the Pyramid, two Bowes ſhoot off; then (ſaith he) I ſoon believ'd the oracle, and be-

believe all the rest to have been such; which indeed, is much easier to imagine then that it was perform'd by any of the three wayes before mentioned. St. *Aug.* hath composed a Booke, where he handleth this point at large, and concludeth that the Devils can no more foretell things to come, then they are able to discerne the thoughts that are within us. *Aug. lib. de Scientia Dæmon.* *Till I laugh'd my self out of it with a piece of* Justin, *where he delivers that the Children of* Israel *for being scabbed were banished out of Egypt.*] The words of *Justin* are, *Sed cum scabiem Ægyptii et originem paterentur, responso monti, eum* (*sc. Moysen*) *cum agris, ne pestis ad plures serperet, terminis Ægypti pellunt.* l. 36. But he is not singular in this, for *Tacitus* tells us, *Hist. lib.* 5. *Plurimi authores consentiunt orta per Ægyptum tabe quæ corpora fœdaret, Regem* (*Ochorim*) (he meanes *Pharaoh*) *adito Hammonis oraculo remedium petentem purgare Regnum et id genus hominum ——— alias in terras avertere jussum. et paulò infirùs. Quod ipsos scabies quondam turpaverat.*

Sect. 30. Pag. 64. *I have ever believed, and do now know that there are Witches.*] What sort of Witches they were that the Author knew to be such, I cannot tell, for those which he mentions in the next Section, which proceed upon the principles of Nature, none have denyed that such there are, against such it was that the *Lex Julia de Veneficiis* was made, that is those, *Qui noxio poculo aut impuris medicaminibus aliquem fuerint insectati. Al. ab Alex. Gen. Dier.* l. 3. c. 1. But for the opinion that there are Witches, which cooperate with the Devil, there are Divines of great note and far from any suspicion of being irreligious, that do oppose it. Certainly there is no ground to maintain their being from the story of Oracles, as may be seen from what hath been said on the precedent Section.

Nor have the power to be so much as Witches.] *Pliny* saith so it fared with *Nero*, who was so hot in pursuit of the magick Arts, that he did dedicate himself wholly to it, and yet could never satisfie himself in that kinde, though he got

got all the cunning men he could from the East, for that purpose. *Plin.* l. 3. *Nat. Hist.* c. 1.

By conjunction with the Devil.] Though as the Author saith it be without a possibility of Generation, yet there are great men that hold, that such carnality is performed, as *August. in Leuitic. Aquin. l. 2. de qu.* 73. *art. ad* 2. and *Justin Martyr. Apol.* 1.

It is no new opinion of the Church of Rome, *but an old one of* Pythagoras *and* Plato,] This appeares by *Apuleius* a Platonist, in his booke *de Deo Socratis*, and elsewhere. See *Medes Apostasie of the later times*, where out of this and other Authors, you shall see collected all the learning *de Geniis*. Sect. 33. Pag. 69.

I cannot with those in that great Father, securely interpret the worke of the first day, Fiat lux, *to the creation of Angels*,] This great Father is St. *Chrysostom. homil. in Genes.* But yet 'tis his opinion, as also of *Athanasius* and *Theodoret*, that there is expresse mention of the creation of Angells, so that they need not rest upon this place, which

they admit to be ſomewhat obſcure. The Place which they take to be expreſs, is that of the 130. *Pſal.* where *David* begins to ſpeake of the majeſty of God in this manner. *Confeſſionem ſive majeſtatem et decorem induiſti, amictus lumine ſicut veſtimento:* next he ſpeaks of the Heavens, ſaying, *Thou haſt ſtretched them out over us like a Tent.* Then he ſpeakes of the Angels, *Qui facis Angelos tuos Spiritus.* Now if it ſhall be objected that this expreſſion is only of the time preſent, and without relation to the Creation; Anſwer is given by Divines, that the *Hebrewes* have but three tenſes in their verbs, the Preterperfect, Preſent, and Future Tenſe, and have not the uſe of the Preterimperfect, and Preterpluperfect, as the *Greeks* and *Latins* have; whence it ariſeth that the Preſent tenſe with the *Hebrewes*, may, as the ſentence will bear it, be tranſlated by the Preterimperfect, as alſo by the preterperfect and preterpluperfect tenſe; and this (they ſay) is practiſed in this very paſſage, where the Phraſe as it is in Hebrew may be rendred as well *qui facie-*

bat,

lia, as *qui facis Angelos*, *&c.* vide *Hieronym. in Ep. ad Titum. et Thom. Aquin. 1. p. qu.* 61. *art.* 3. The Latine Annotator saith, the Father, meant by the Author, is St. *Aug.* and quotes him *l.* 11. *de Civ. Dei.* cap. 9. which place I have perused and find the expression there used by St. *Aug.* is but hypothetical, for these are his words. *Cùm enim dixit Deus, fiat lux et facta est lux, si tertiè in hac luce creatio intelligitur Angelorum, &c.* Where you see 'tis but with a *Si*, and therefore I conceive the Author intends not him, but *Chrysostom.*

Where it subsists alone, 'tis a Spiritual Substance, and may be an Angel,] *Epicurus* was of this opinion, and St. *Aug. in Enchirid. ad Laurentium.*

Moses *decided that Question, and all is salved with the new terme of Creation*] That is it which *Aristotle* could not understand, he had learned that *ex nihilo nihil fit*, and therefore when he found those that disputed, that the World had a beginning, did maintain that it was generated, and he could not understand any generation, but out of matter præ-

Sect. 35 Pag. 76.

existent, *in infinitum*, therefore he took their opinion to be absurd, and upon that ground principally concluded the World to be eternall, whereas if he had understood that there may be such a thing as Creation, he had not done it, for that solves his *processus in infinitum*. Take from *Plato* that the World had a beginning, and from *Aristot.* that it was not generated, and you have the (true) Christian opinion.

Sect. 36. Pag. 78. *In our study of Anatomy, there is a masse of mysterious Philosophy, and such as reduced the very Heathens to Divinity.*] So it did *Galen*, who considering the order, use, and disposition of the parts of the body, brake forth into these words. *Compono hic profectò Canticum in creatoris nostri laudem, quod ultra rus suas ornare voluit melius quàm ulla arti possent.* Galen. *lib.* 3. *de usu partium.*

Sect. 37. Pag. 80. *I cannot believe the wisdome of* Pythagoras *did ever positively, and in a literal sense, affirme his* Metempsychosis.] In this, the opinion of *Grotius* is contrary to the Author, who saith this opinion was begotten, by occasion of the

opinion

opinion of other Philosophers, who in their discourses of the life that is to be after this, brought such arguments, *Quæ non magis de homine quàm de bestiis procedunt.* And therefore saith he, *mirandum non est, si transitum animarum de hominibus in bestias, de bestiis in homines alii commenti sunt. lib. 2. de ver. Relig. christ. (vide etiam Annotat. ejusd.)* But yet there is a shrewd objection against the opinion of *Pythagoras*, if he did meane it literally, which is cast in by the Sectators of *Democritus* and *Epicurus*, which *Lucretius* remembers in these Verses.

Præterea si immortalis natura animai
Constat, et in corpus nascentibus insinuatur,
Cur super anteactam ætatem meminisse
nequimus?
Nec vestigia gestarum rerum ulla tenemus?
Nam si tantoper' est animi mutata potestas,
Omnis ut actarum exciderit retinentia re-
rum,
Non ut opinor ea ab æto jam longiter er-
rat.

This

This argument 'tis true is *pro falso contra falsum*, but yet holds *ad hominem* so farre, that it is not likely (as the Author saith) but *Pythagoras* would observe an absurdity in the consequence of his Metempsychosis, and therefore did not meane it literally, but desired only to expresse the soule to be immortall, which he and the other Philosophers that were of that opinion, who had not heard of Creation, could not conceive unless it must be taken for truth, that the soule were before the body; so saith *Lactantius* of them. *Non putaverunt aliter fieri posse ut supersint animæ post corpora nisi videntur fuisse ante corpora de falsa Sap.* c. 18.

Sect. 41. Pag. 88. *I do not envy the temper of Crowes or Dawes*] As *Theophrastus* did, who dying, accused Nature for giving them to whom it could not be of any concernment, so large a life, and to man whom it much concern'd, so short a one. *Cic. Tusc. quæst. l.* 3. how long Dawes live see in *not. ad Sect.* 41.

Sect. 42. Pag. 90. *Not upon* Cicero's *ground, because they have liv'd them well*] I suppose he al-

lude

ludes to an expreſſion in an Epiſtle of *Cicero*, written in his exile, to his wife and children, where he hath theſe words to his wife. *Quod reliquum eſt, te ſuſtenta mea Terentia ut potes, honeſtiſſimè vixi-mus, floruimus. Non vitium noſtrum ſed virtus nos afflixit, peccatum eſt nullum niſi quod non unà animum cum ornamen-tis amiſimus.* l. 14. *Ep.* 4.

And ſtand in need of Eſons *bath be-fore threeſcore*] *Eſon* was the Father of *Jaſon*, and at his requeſt was by *Medea*, by the meanes of this Bathe, re-ſtored to his youth, the ingredients that went into it, and the deſcription of *Me-dea's* performance, *Ovid* gives you. *l.* 7. *Metam.*

Interea calido poſitum medicamen aheno
Fervet et exultat, ſpumisq; tumentibus albet.
Illic Aemonia radices valle reſectas,
Seminaq;, et flores, et ſuccos incoquit atros.
Adjicit extremo lapides Oriente petitos,
Et quas Oceani refluum mare lavit arenas:
Addidit exceptas lunæ de nocte pruinas,
Et Strigis infames ipſis cum carnibus alas,

Inq;

Inq; viram soliti vultus mutare ferinos,
Ambigui prosecta lupi, nec defuit illi
Squamea Cinyphei tenuis membrana Chelindri,
Vivaciq; jecur cervi, quibus insuper addit
Ora, caputq; novem cornicis secula passa.
His et mille aliis, postquam sine nomine rebus
Proposítum instruxit mortali barbara mi-
Arenti ramo jampridem mitis olivæ (nu-
Omnia confudit, summisq; immiscuit ima.
Ecce, vetus calido versatus stipes aheno
Fit viridis primò, nec longo tempore frondes
Induit, et subitò gravidis oneratur olivis.
At quacunq; cavo spumas ejecit aheno
Ignis, et in terram guttæ cecidere calentes,
Vernat humus, floresq; et mollia pabula surgunt.
Quæ simul ac vidit, stricto Medea recludit
Ense senis jugulum, veteremq; exire cruorem
Passa, replet succis, quos postquam combibit
Aeson,
Aut ore acceptas, aut vulnere, barba comæ,
Lanitie posita, nigrum rapuere colorem.
Pulsa fugit macies: abeunt pallorq; situsq;

Adjecto

dj ectoq; cavæ ſupplentur corpore rugæ;
membraq; luxuriant. Aeſon miratur, et o-
lim
ante quater denos hunc ſe reminiſcitur
annos;
Diſſimilemq; animum ſubiit, ætate relicta.

Extoll the Suicide of Cato] As doth *Seneca* in ſeverall places, but *Lactantius* with, he caſt away his life to get the reputation of a *Platonique* Philoſopher, and not for fear of *Cæſar*: and 'tis very probable he was in no great feare of death, when he ſlept ſo ſecurely the night before his death, as the ſtory reports of him. Sect. 44. Pag. 93.

Emori nolo, ſed me eſſe mortuum, nihil curo, Were I of Cæſars *Religion,*]I doubt not, but here is a fault of the Preſs, and that in ſtead of *Cæſar*, it ſhould be *Cicero*. I meet not with any ſuch ſaying imputed to *Cæſar*, nor any thing like it, but that he preferr'd a ſodaine death, (in which he had his option) to any other, but I meet with ſuch a ſaying in *Cicero*, quoted out of *Epicharmus* [*Emori nolo, ſed me eſſe mortuum nihili æſtimo.*]

Where

where *Cicero* ſuſtaineth the part of the Epicure, that there is no hurt in being dead, ſince there remaineth nothing after it. *Cic. 1. Tuſc. qu. non procul ab initio.*

Sect. 45. Pag. 96. *Or whence* Lucan *learn'd to ſay Communis mundo ſupereſt Rogus, &c.*] Why *Lucan* was a Stoique, and 'twas an opinion among them almoſt generally that the World ſhould periſh by fire, therefore without doubt, from them he learned it. *Cœlum quoque cum omnibus quæ in cælo continentur, ita, ut cœpiſſe deſinere, fontium dulci aqua marisve unda triri, in vim ignis abiturum, Stoicis conſtans opinio eſt quod conſumpto humore mundus hic omnis igneſcat. Minutius in Octav.* But *Minutius* ſhould have excepted *Boetius*, *Poſidonius*, *Diogenes Babylonius* and *Zeno Sidonius*, who were *Stoiques*, and yet did not think the world ſhould be deſtroyed by fire, nor yet by any other meanes.

Sect. 46. Pag. 98. *How ſhall we interpret* Elias 6000 *years, &c.*] *Lactant.* is very poſitive that the world ſhall laſt but 6000 years, but his reaſon for it, is ſomewhat ſtrange,

thus

thus it is, *Quoniam sex diebus cuncta dei opera perfecta sunt, per secula sex.* i. e. *annorum sex millia manere in hoc statu mundum necesse est. De divino præmio.* cap. 14.

Ipsa sui pretium virtus sibi, is but a *cold principle.*] It is a Stoicall principle. Sect. 47. Pag. 100

Quæris enim aliquid supra summum, interrogas quid petam extra virtutem ipsam. Nihil enim habet melius. Pretium sui est. Senec. *de vit. beat.* c. 9.

That honest artifice of Seneca] What that artifice was, is to be seen in *Senec.* l. 1. *Ep.* ep. 11. *Aliquis vir bonus nobis eligendus est, et semper ante oculos habendus, ut sic tanquam illo spectante vivamus, et omnia tanquam illo vidente faciamus.* Et paulò post. *Elige itaq; Catonem; si hic videtur tibi nimis rigidus, elige remissioris animi virum Lælium, &c.* Which though, as the Author saith, it be an honest Artifice, yet cannot I but commend the party, and prefer the direction of him (who ever he were) who in the margin of my *Seneca* over against those words, wrote these. *Quin deo potius qui semper omnibus omnia agentibus*

non

non tanquam sed reipsa adest, et videt; et etiam ut Testis, ita vindex et punitor malè agentis.

I have tryed if I could reach that great Resolution of his (that is of Seneca) *to be honest without a thought of Heaven or Hell.*] * Seneca brags he could do this in these words. *Si scirem deos peccata ignoscituros, et homines ignoraturos adhuc propter vilitatem peccati peccare erubescerem.*

* *Tho. Aquin. in com. in Boet. de Consolat. prope finem.*

Credat Judæus apella: non ego.——

And Atheists have been the only Philosophers.] That is, if nothing remains after this life. St. *Aug.* was of this opinion. *Disputabam*——— *Epicurum accepturum fuisse palmam in animo meo, nisi ego credidissem post mortem restare animæ vitam, &c.* Aug. *l.* 6. *conf.* cap. 16.

Sect. 48. Pag. 103. *God by a powerfull voyce shall command them back into their proper shapes.*] So *Minutius. Cæterum quis tam stultus est aut brutus, ut audeat repugnare hominem à deo ut primum potuit fingi, ita posse denuò reformari, nihil esse post obitum, et ante ortum nihil fuisse; sicut de nihilo nasci licuit, ita de nihilo licere reparari.*

Porrò

Porrò difficilius est id quod non sit incipere, quàm id quod fuerit iterare. Tu perire deo credis, si quid nostris oculis hebetibus subtrahitur. Corpus omne sive aresçit in pulverem, sive in humorem solvitur, vel in cinerem comprimitur, vel in nidorem tenuatur, subducitur, nobis sed Deo elementorum in custodi inseruntur. in Octav. vide Grot. de veritate relig. christian. ubi (lib. 2.) solvit objectionem. quòd dissoluta corpora restitui nequeunt.

Or conceive a flame that can either prey upon, or purifie the substance of a Soule.] Sect. 50. Pag. 107.

Upon this ground *Psellus lib.* 1 *de Energia Dæmonum* cap. 7. holds that Angels have bodies (though he grants them to be as pure, or more pure then Aire is) otherwise he could not apprehend how they should be tormented in Hell: and it may be upon this ground it was, that the Author fell into the error of the *Arabians*, mentioned by him, Sect. 7. Sect. 51.

There are as many Hells as Anaxagoras *conceited worlds.*] Pag. 111. I assure my selfe that this is false printed, and that in stead of *Anaxagoras* it should be *Anaxarchus*, for *Anaxagoras* is reckon'd amongst those Philosophers that maintain'd the Unity of the world, but *Anaxarchus* (according to the opinion of *Epicurus*)

held there were infinite Worlds. This is he that caus'd *Alexander* to weepe by telling him there were infinite worlds whereby *Alexander* it seemes was brought out of opinion of his Geography, who before that time thought there remained nothing or not much beyond his Conquests.

Sect. 54. Pag. 115. *It is hard to place those soules in Hell.* *Lactantius* is alike charitably disposed towards those. *Non sum equidem tam iniquus ut eos putem divinare debuisse, veritatem per seipsos invenirent (quod fieri ego non posse confiteor) sed hoc ab eis exigo, quod ratione ipsa præstare potuerunt.* Lactant. *de orig. error.* c. 3. which is the very same with Sr. *K. Digby's* expression in his Observations on this place. I make no doubt at all (saith he) but if any follow'd in the whole tenour of their lives, the dictamens of right reason, but that their journey was secure to Heaven.

Sect. 55. Pag. 117. Aristotle *transgress'd the rule of his own Ethicks.*] And so they did all, as *Lactantius* hath observed at large. *Aristot.* is said to have been guilty of great

reat vanity in his Clothes, of incon-
inency, of unfaithfulness to his Master
lexander, &c. But 'tis no wonder in him,
out great Master *Seneca* be also guilty,
hom truely, notwithstanding St. *Jerom*
ould have him inserted into the Cata-
gue of Saints, yet I think he as little
serv'd it, as many of the Heathens
ho did not say so well as he did, for I
not think any of them liv'd worse; To
ce him a little. In the time of the
mp. *Claudius* wee finde he was banish'd
r suspicion of incontinencie with *Julia*
e daughter of *Germanicus*. If it be said,
at this proceeded meerly from the
ight of *Messalina* (and that *Lipsius*
d not complement with him in that
nde *Apostrophe*, *Non expetit in te hæc*
lpa, O Romani nominis & Sapientiæ
ignæ sol. Not. in Tacit.) why then did
e not cause him to be put to death,
well as she did the other, who was her
usbands Niece? This for certain, what
er his life were, he had *pagnam lasci-*
am, as may appeare by what he hath
itten *de Speculorum usu. l.* 1. *Nat. Qu.*
p. 16. Which (admitting it may in

a Poet, yet) how it ſhould be excus'd in a Philoſopher I know not. To look upon him in his exile, we finde that then he wrote his Epiſtle *de Conſolat.* to *Polybius*, *Claudius* his creature (as honeſt a man as *Pallas* or *Narciſſus*) and there he extolls him and the Emperour to the skies, in which he did groſſely prevaricate, and loſt much of his reputation by ſeeking a diſcharge of his exile, by ſordid meanes. Upon *Claudius* his marriage with *Agrippina*, he was recall'd from Baniſhment by her meanes, and made Prætor, then he forgets the Emperour, having no need of him, labours all he can to depreſs him, and the hopefull *Britannicus*, and procured his Pupil *Nero* to be adopted and deſign'd ſucceſſor, and the Emperours own Sonne to be diſinherited; and againſt his Emperour whom he ſo much praiſed, when he had need of him, after his death he writes a ſcurrilous Libell. In *Nero's* Court, how ungratefully doth he behave himſelf towards *Agrippina*, whether although ſhe were a wicked woman, yet ſhe deſerv'd well of him, and of

on too, who yet never was at reſt till
e had taken away her life, and that
pon ſuſpicion caſt in againſt her, by
his man. Afterwards, not to mention
hat he made great haſte to grow rich,
which ſhould not be the buſineſſe of a
hiloſopher, towards *Nero* himſelf,
ow well did it become his Philoſophy
o play the Traytor againſt him, and to
ecome a complice in the conſpiracy of
iſo? and then as good a Tragœdian
s he was, me thinks he doth in *extremo*
u deficere, when he muſt need per-
wade *Paulina*, that excellent Lady his
wife, to die with him; what ſhould
ove him to deſire it, it could in his
pinion be no advantage to her, for he
eliev'd nothing of the immortality of
e ſoule, (I am not ſatisfied with the
aſon of Tacitus, *Ne ſibi unicè dilectam*
injurias relinqueret, becauſe he diſ-
redits it himſelf, in almoſt the next
words, where he ſaith *Nero* bore her
o ill will at all, and would not ſuffer
er to die) it muſt ſurely be then, be-
auſe he thought he had not liv'd long
ough (being not above 114 yeares

old so much he was) and had not the fortitude to die, unlesse he might receive some confirmation in it by her example. Now let any man judge what precious Legacy it is that he bequeaths by his nuncupative will to his friend in *Tacitus*. *Conversus ad amicos* (saith he) *quando meritis eorum referre gratiam prohiberetur, quod unum jam tamen pulcherrimum habebat, imaginem vitæ suæ relinquere testatur.* It cannot be denyed of him, that he hath said very well, but yet it must as well be affirmed that his practise hath run counter to his Theory, to use the Authors phrase.

The Scepticks *that affirmed they knew nothing.*] The antient Philosophers are divided into three sorts, *Dogmatici, Academici, Sceptici*; the first were those that delivered their opinions positively; the second left a liberty of disputing *pro et contra*, the third declared that there was no knowledge of any thing, not of this very proposition, that there is no knowledge, according to that,

—— *Nihil sciri siquis putat, id quoq; nescit*
An sciri possit, quod se nil scire fatetur.

The

The Duke of Venice *that wedds himself to the Sea by a Ring of Gold, &c.*] The Duke and Senate yearely on *Ascension day* use to go in their best attire to the Haven at *Lio*, and there by throwing a Ring into the water, doe take the Sea as their spouse. *vid. Hist. Ital.* by *Will. Thomas Cambre-brit. Busquius* reports that there is a custome amongst the Turks which they took from the Greeke Priests, not much unlike unto this. *Cum Græcorum sacerdotibus mos sit certo veris tempore aquas consecrando mare clausum veluti reserare, ante quod tempus non facilè se committunt fluctibus; ab ea Ceremonia nec Turcæ absunt.* Busb. *Ep.* 3. *legat. Turcic.*

But the Philosopher that threw his money into the Sea, to avoyd avarice, &c.] This was *Apollonius Thyaneus*, who threw a great quantity of Gold into the Sea with these words, *Pessunda divitias, ne pessundarer ab illis. Polycrates* the Tyrant of *Samos* cast the best Jewel he had into the Sea, that thereby he might learne to compose himself against the vicissitude of Fortune.

There go so many circumstances to pick up one good action.] To make an action to be good, all the causes that concurre must be good, but one bad amongst many good ones, is enough to make it vitious, according to the rule, *Bonum ex causa integra, malum ex partiali.*

Sect. 56. Pag. 119. *The vulgarity of those judgements that wrappe the Church of God in Strabos Cloake, and restraine it unto* Europe.] 'Tis *Strabonis Tunica* in the translation, but *Chlamydi* would do better, which is the proper expression of the word that *Strabo* useth, it is not *Europe*, but the knowne part of the world that *Strabo* resembleth to a Cloake, and that is it the Author here alludeth to; but we have no reason to think that the resemblance of *Strabo*, is very proper. *vid.* Sr. *Hen. Savil. in not. ad Tac. in vita Agricolæ.*

Sect. 57. Pag. 121. *Those who upon a rigid Application of the Law, sentence* Solomon *unto damnation, &c.*] St. *Aug.* upon *Psal.* 126. and in many other places holds that *Solomon* is damned; of the same opinion is *Lyra in 2. Reg.* cap. 7. and *Bellarm. 1. Tom. l. 1. Controvers. c. 5.* The

The Second Part.

[*Wonder not at the* French *for their Frogges, Snailes and Toadestooles.*] Sect. 1. Pag. 125.

Toadestooles are not peculiar to the *French*, they were a great delicacy among the *Romans*, as appeares every where in *Martial*. It was conceived the Emperour *Claud.* received his death by Poyson, which he tooke in a Mushroome. *Suet.* and *Tac.*

[*How among so many millions of faces, there should be none alike.*] Sect. 2. Pag. 132.

It is reported there have been some so much alike that they could not be distinguished; as King *Antiochus*, and one *Antemon* a Plebeian of *Syria*, were so much alike, that *Laodice* the Kings widow, by pretending this man was the King, dissembled

bled the death of the King so long till according to her own mind, a successor was chosen. *Cn. Pompeius*, and one *Vibius* the Orator, *C. Plancus*, and *Rubrius* the Stage-player, *Cassius Severus* the Orator, and one *Mirmillo*, *M. Messala Censorius*, and one *Menogenes* were so much alike, that unless it were by their habit, they could not be distinguished; but this you must take upon the faith of *Pliny*, (*lib.* 7. *c.* 12.) and *Solinus*, (cap. 6.) who as this Author tells elsewhere, are Authors not very infallible.

Sect. 3. Pag 136 *What a* βατραχομυομαχία *and hot skirmish is betwixt* S. *and* T. *in Lucian*,] In his *Dialog. judicium vocalium*, where there is a large oration made to the Vowels being judges, by *Sigma* against *Tau*, complaining that *Tau* has bereaved him of many words, which should begin with *Sigma*.

Their Tongues are sharper then Actius his razor.] *Actius Nevius* was chief Augur, who (as the story saith) admonishing *Tarqu. Priscus* that he should not undertake any action of moment without

without first consulting the Augur, the King (shewing that he had little faith in his skill) demanded of him, whether by the rules of his skill, what he had conceived in his mind might be done, to whom when *Actius* had answered it might be done, he bid him take a Whetstone which he had in his hand, and cut it in two with a Razor, which accordingly the Augur did. *Livy.* And therefore we must conceive it was very sharp. Here the Adage was cross'd, ξυρὸς εἰς ἀκόνην i. e. *novacula in cotem. vid. Erasm. Chiliad.*

It is not mere Zeale to Learning, or devotion to the Muses, that wiser Princes patronize the Arts, &c; but a desire to have their names eternized by the memory of their writings.] There is a great Scholar, who took the boldnesse to tell a Prince so much. *Est enim bonorum principum cum viris eruditis tacita quædam naturalisq; societas, ut alteri ab alteris illustrentur, ac dum sibi mutuò suffragantur et gloria principibus et doctis authoritas concilietur. Politian. Ep. Ludovic. Sfort. quæ extat lib. 11. Ep. ep. 1.*

And

And to this opinion astipulates a Countrey-man of our own, whose words are these. *Ignotus esset Lucilius nisi eum Epistolæ Senecæ illustrarent. Laudibus Cæsareis plus Virgilius et Varus Lucanusq; adjecerunt, quam immensum illud ærarium quo urbem et orbem spoliavit. Nemo prudentiam Ithaci aut Pelidæ vires agnosceret, nisi eas Homerus divino publicasset ingenio: unde nihil mihi videtur consultius viro ad gloriam properanti fidelium favore scriptorum. Joan. Saresb. Polycrat. l.* 8. c. 14. And that Princes are as much beholding to the Poets pens as their own Swords, *Horace* tells *Censorinus* with great confidence. *od.* 8. *l.*4. *Non incisa notis, &c.*

Sect. 4. Pag. 138. *St.* Paul *that calls the* Cretians *lyers doth it but indirectly, and upon quotation of one of their own Poets.*] That is *Epimenides*, the place is, *Tit.* cap. 1. *v.* 12. where *Paul* useth this verse taken out of *Epimenides*.

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργάι.

It is as bloudy a thought in one way, as Nero's *was in another. For by a word we wound a thousand.*] I suppose he alludes

udes to that passage in *Sueton*, in the life of *Nero*, where he relates that a certain erson upon a time, spoke in his hearing these words.

Ἐμοῦ θανόντος γαῖα μιχθὴν πυρὶ.

i. e. When I am dead let Earth be mingled with Fire. Whereupon the Emperour uttered these words, Ἐμοῦ ζῶντος, *i. e. Yea whilst I live*; there by one word, he expres'd a cruel thought, which I think is the thing he meant; this is more cruel then the wish of *Caligula*, that the people of *Rome* had but one Neck, that he might destroy them all at a blow.

I cannot believe the story of the Italian, *&c.*] It is reported that a certain *Italian* having met with one that had highly provoked him, put a Ponyard to his breast, and unless he would blaspheme God, told him he would kill him, which the other doing to save his life, the *Italian* presently kill'd him, to the intent he might be damned having no time of repentance. Sect. 6. *Pag.* 147.

I have no sins that want a Name.] Sect. 7. The *Pag.* 149.

The Author in *cap. ult. lib. ult. Pseudodox.* speaking of the Act of carnality exercised by the *Egyptian* Polinctors with the dead carcasses, saith we want a name for this, wherein neither *Petronius* nor *Martial* can relieve us; therefore I conceive the Author here meanes a venereall sin.

This was the Temper of that Leacher that carnal'd with a Statua.] The Latine Annotator upon this hath these words. *Romæ refertur de Hispano quodam.* But certainly the Author means the Statua of *Venus Gnidia* made by *Praxiteles*, of which a certain young man became so enamoured, that *Plin.* relates, *Ferunt amore captum cum delituisset noctu simulachro cohæsisse, ejusq; cupiditatis esse indicem maculam. Lucian* also has the story, in his *Dialog.* [*Amores.*]

And the constitution of Nero *in his Spintrian recreations.*] The Author doth not meane the last *Nero*, but *Tiberius* the Emperour whose name was *Nero* too; of whom *Sueton. Secessu*

verb.

verò Capreenſi etiam ſellariam excogitavit ſedem arcanarum libidinum, in quam undique conquiſiti puellarum et exoletorum greges monſtroſiq; concubitus repertores, quos ſpintrias appellabat, triplici ſerie connexi inviicem inceſtarent ſe coram ipſo, ut adſpectu deficientes libidines excitaret. Suet. in Tib. 43.

I have ſeen a Grammarian toure and turne himſelf over a ſingle line in Horace, and ſhew more pride, &c.] Sect. 8. Pag. 151.

Movent mihi ſtomachum Grammatiſtæ quidam, qui cum duas tenuerint vocabulorum origines ita ſe oſtentant, ita vendicant, ita circumferunt jactabundi, ut præ ipſis pro nihilo habendos Philoſophos arbitrentur. Picus Mirund. in Ep. ad Hermol. Barb. quæ exſtat lib. nono Epiſt. Politian.

Garſio quiſq; duas poſtquam ſcit jungere partes,
Sic ſtat, ſic loquitur, velut omnes noverit artes.

I cannot think that Homer *pin'd a-way upon the Riddle of the Fisherman.* The story out of *Plutarch* is thus. Sayling from *Thebes* to the Island *Ion*, being landed and set down upon the shore, there happen'd certain Fishermen to passe by him, and he asking them what they had taken, they made him this Enigmaticall answer, That what they had taken, they had left behind them, and what they had not taken they had with them: meaning that because they could take no fish, they went to lowse themselves; and that all which they had taken, they had kill'd, and left behind them, and all which they had not taken, they had with them in their Clothes: and that *Homer* being struck with a deepe sadnesse because he could not interpret this, pin'd away and at last dyed. *Pliny* alludes to this Riddle in his *Ep.* to his friend *Fuscus*, where giving an account of spending his time in the Countrey, he tells him, *Venor aliquando: sed non sine pugillaribus, ut quamvis nihil ceperim, non nihil referam. Plin. Ep. lib. 9. Ep. 36.*

Or that Ariſtot. —— *did ever drown himſelf upon the flux and reflux of* Euripus.] *Laertius* reports that *Ariſtot.* dyed of a diſeaſe, at *63.* —— yeares of age. For this, and the laſt, ſee the Author in *Pſeudodox.*

Ariſtot. *doth but inſtruct us as* Plato *did him, to confute himſelf.*] In the matter of Idea's, Eternity of the world, &c.

I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the world without this triviall and vulgar way of Coition: It is the fooliſheſt act a wiſe man committs in all his life.] There was a Phyſitian long before the Author that was of the ſame opinion, *Hippocrates*, for which *vide Agell. l. 19. Noct. Attic. c. 2.* And ſo of late time was *Paracelſus*, who did undertake to preſcribe a way for the generation of a man without coition. *vide Campanel. de ſenſu rerum. in append. ad cap. 19. l. 4. Monſieur Montaignes* words on this ſubject, are worth

Sect. 9. Pag. 154.

the reading, theſe they are. *Ie trouve apres tout, que l'amour n'eſt autre choſe que la faim de cette jouyſſance, et conſiderant mainteſſois ridicule titillation de ſe plaiſir par ou il nous tient, les abſurdes movements, eſcervelez et eſtourdis dequoy il agit Zenon et Cratippus, ceſte rage indiſcrete, ce viſage inflammè de fureur et de cruante au plus doux effect de l'amour, et puis cette morgue grave ſevere et ecſtatique en une action ſi folle, et que la ſupreme voluptè aye du trainſy et du plaintiff commer la doleur, je croye qu'au ſe ioüe de nous, et que c'eſt par induſtrie que nature nous a laiſſè la plus trouble de nos actions les plus communes pour nous eſgaller par la et apparier les fols et les ſages: et nous et les beſtes, le plus contemplatif et prudent homme quand je l'imagin en cette aſſiette je le tien pour un affronteur, de faire le prudent et le contemplatif, ce ſont les pieds du paon qui abbateut ſon orgueil, nous mangeous bien et beavous comme les beſtes, mais ce ne ſont pas actions, qui empeſchent les operations de noſtre ame,*

en celles-la nous gardons nostre advantage sur elles: cettecy met tout autre pensee sans le joug abrutist & abestit par son imperieuse authorité toute la Theologie et Philosophie, qui est en Platon et s'il ne s'en plaint pas, par tout ailleurs vous pouvez garder quelque decence toutes autres operations souffrent des Regles d'honnesteté cettecy ne se peut seulement imaginer que vitieuse ou ridicule trouvez y pourvoir un proceder sage et discret. Alexander disoit qu'il se cognoissoit principalement mortel par cette action et par le dormir: le sommeil suffoque et supprime les facultez de nostre ame, la besoigne les absorbe et dissipe de mesme. Certes c'est une marque non seulement de nostre corruption originelle, mais aussi de nostre vanité et difformité. D'un coste nature nous y pousse ayant attache a ce desir la plus noble, utile et plaisante de toutes ses operations, et la nous laisse d'autre part accuser et fuyr comme insolent et dishonneste, en rougir & cecommander l'abstinence: &c. Montaign. *liv. 3. chapit. 5.*

Sect. 10. *And may be inverted on the worſt.*]
Pag. 159. That is, that there are none ſo abandoned to vice, but they have ſome ſprinklings of virtue. There are ſcarſe any ſo vitious but commend vertue in thoſe that are endued with it, and do ſome things laudable themſelves, as *Plin.* ſaith in *Panegyric.* *Machiavel* upon *Livy*, *lib.* 1. cap. 27. ſets down the enſuing relation as a notable confirmation of this truth. *Julius Pontifex, ejus nominis ſecundus, anno ſalutis* 1505. *Bononiam exercitu duxit, ut Bentivolorum familiam, quæ ejus urbis imperium centum jam annos tenuerat, loco moveret. Eademque in expeditione etiam Johannem Pagolum, Bagloneum tyrannum Peruſinum ſua ſede expellere decreverat, ut cæteros item, qui urbes eccleſiæ per vim tenerent. Ejus rei cauſa cùm ad Peruſinam urbem acceſſiſſet, et notum jam omnibus eſſet quid in animo haberet: tamen impatiens moræ, noluit exercitus expectare, ſed inermis quaſi urbem ingreſſus eſt, in quam Johannes Pagolus defendendi*

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ſui cauſa, non exiguas copias contraxerat. Is autem eodem furore, quo res ſuas adminiſtrare ſolebat, unà cum milite, cui cuſtodiam ſui corporis demandarat, ſeſe in pontificis poteſtatem dedidit; à quo abductus eſt, relictusque alius, qui Eccleſiæ nomine urbem gubernaret. Hac ipſa in re magnoperè admirati ſunt viri ſapientes, qui Pontificem comitabantur, cum Pontificis ipſius temeritatem, tum abjectum vilemq; Johannis Pagoli animum: nec cauſam intelligebant, ob quam permotus idem Pagolus, hoſtem ſuum inermem (quod illi cum perpetua nominis ſui memoria facere licebat) non ſubitò oppreſſerit, & tam pretioſa ſpolia diripuerit; cum Pontifex urbem ingreſſus fuiſſet, Cardinalibus tantum ſuis ſtipatus, qui pretioſiſſimas quaſq; ſuarum rerum ſecum habebant. Neque enim credebatur Pagolus a tanto facinore vel ſua bonitate, vel animi conſcientia abſtinuiſſe: quod in hominem ſceleratum, qui et propria ſorore utebatur, et conſobrinos nepoteſque dominandi cauſa è medio ſuſtulerat, hujuſmodi

pii affectus cadere non viderentur. Cum igitur hac de re variæ essent sapientum virorum sententiæ, concluserunt tandem id ei accidisse, quod ita comparatum sit, ut homines neque planè pravi esse queant, neque perfectè boni. *Pravi perfectè esse nequeant, propterea quòd, ubi tale quoddam scelus est, in quo aliquid magnifici ac generosi insit, id patrare non audeant. Nam cum Pagolus neq; incestum priùs horruisset, neque patricidio abstinuisset: tamen cùm oblata esset occasio, pravi quidem sed memorabilis, atque æternæ memoriæ facinoris patrandi, id attentare non ausus fuit, cum id sine infamia præstare licuisset, quod rei magnitudo omnia priora scelera obtegere potuisset, et a periculo conservare. Quibus accedit, quod illi gratulati fuissem etiam quamplurimi, si primus ausus esset Pontificibus monstrare rationem dominandi, totiusq; humanæ vitæ usum ab illis nimis parvi pendi.*

Poy-

Poyſons containe within themſelves their own Antidote.] The Poyſon of a Scorpion is not poyſon to it ſelfe, nor the poyſon of a Toade is not poyſon to it ſelf; ſo that the ſucking out of Poyſon from perſons infected by Pſylls, (who are continually nouriſhed with venemous aliment) without any prejudice to themſelves, is the leſſe to be wondred at.

The man without a Navill yet lives in me.] The Latine Annotator hath explicated this by *Homo non perfectus.* by which it ſeemes he did not comprehend the Authors meaning; for the Author meanes *Adam*, and by a metonymie originall ſin; for the Navill being only of uſe to attract the eliment *in utero materno*, and *Adam* having no Mother, he had no uſe of a Navil, and therefore it is not to be conceived he had any, and upon that ground the Author calls him the man without a Navil.

Sect. 11. Pag. 165. *Our groſser memories have then ſo little hold of our abſtracted underſtandings, that they forget the ſtory, and can onely relate to our awaked ſenſes a confuſed and broken tale of that that hath paſſ'd.*] For the moſt part it is ſo, in regard of the Authors expreſſion of forgetting the ſtory, though otherwiſe it be not very pertinent to this place, I ſhall ſet down a relation given by an Engliſh Gentleman, of two dreames that he had, wherein he did not forget the ſtory, but (what is more ſtrange) found his dreames verified. This it is,

Whilſt I lived at *Prague*, and one night had ſit up very late drinking at a Feaſt, earely in the morning the Sunne-beames glancing on my face, as I lay in my bed, I dreamed that a ſhadow paſſing by told me that my Father was dead; at which awaking all in a ſweat, and affected with this dreame, I roſe and wrote the day and houre, and all circumſtances thereof in a Paper-booke, which booke with ma-

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ny other things I put into a Barrell, and ſent it from *Prague* to *Stode*, thence to be conveyed into *England*. And now being at *Nurenburg*, a Merchant of a noble family well acquainted with me and my friends, arrived there, who told me my father dyed ſome two moneths paſt. I liſt not to write any lyes, but that which I write, is as true as ſtrange. When I returned into *England* ſome foure yeares after, I would not open the Barrell I ſent from *Prague*, nor looke into the Paper-booke in which I had written this dreame, till I had called my Siſters and ſome friends to be witneſſes, where my ſelf and they were aſtoniſhed to ſee my written dreame anſwere the very day of my fathers death.

I may lawfully ſweare that which my Kinſmen have heard witneſſed by my brother *Henry* whilſt he lived, that in my youth at *Cambridge*, I had the like dreame of my Mothers death, where my brother *Henry* lying with me, earely in the morning I dreamed

that

that my Mother passed by with a sa
countenance, and told me that she cou
not come to my Commencement:
being within five moneths to proce
Master of Arts, and she having pro-
mised at that time to come to *Cam-*
bridge. And when I related this dream
to my brother, both of us awaking to
gether in a sweat, he protested to m
that he had dreamed the very same,
and when we had not the least know-
ledge of our Mothers sickenesse, nei-
ther in our youthfull affections were
any whit affected with the strangenes
of this dreame, yet the next Carrie
brought us word of our Mothers death.
Mr. *Fiennes Morrison* in his Itinerary.
I am not over-credulous of such rela-
tions, but me thinkes the circumstance
of publishing it at such a time when
there were those living that might
have disprov'd it, if it had been false,
is a great argument of the truth of
it.

I wonder the fancy of Lucan *and* Seneca *did not discover it.*] For they had both power from *Nero* to choose their deaths. Sect. 12. Pag. 166.

To conceive our selves Urinalls is not so ridiculous.] *Reperti sunt Galeno et Avicenna testibus qui se vasa fictilia crederent, et idcirco hominum attactum ne confringerentur solicitè fugerent. Pontan. in Attic. bellar.* (*Hist.* 22.) Which proceeds from extremity of melancholy. Sect. 13. Pag. 169.

Aristot. *is too severe that will not allow us to be truely liberall without wealth.*] *Aristot. l.* 1. *Ethic.* c. 8.

Thy will be done though in mine own undoing.] This should be the wish of every man, and is of the most wise and knowing. *Le Christien plus humble et plus sage et meux recognoissant que c'est que de lay se rapporte a son createur de choisir et ordonner ce qu'il luy faqt. Il ne le supplie dautre chose que sa volunte soit faite.* Montaigne. Sect. 15. Pag. 174.

FINIS.

ERRATA.

Besides that that the Printer hath not expressed all the quotations in Italique Letters, there are in the impression of the Annotations, these faults.

In the Annotators Epistle over against those words where it is said, These notes were collected ten years since there is omitted in the Margin, Excepting two or three particulars in which reference is made to some Books that came out since that time. *In the Annotations, in the Epistle to the reader, for* intimates *read* imitates, *pag.* 195. *lin.* 14. *de e* he, *p* 198. *l.* 2. *r.* Minut. Fœlix, *p.* 199. *l.* 2. *r.* impiam, *l.* 7. *r.* Capel, *p.* 203. *l.* 12. *r.* frigid, *p.* 205. *l.* 24. *r.* that, *p.* 206. *l.* 16. *r.* font, *p.* 207. *l.* 1. *r.* affirme, *p.* 215. *l.* 13. *r.* pretantur, *p.* 216. *l.* 8 *r.* ingerè, *l. ult. r.* mile chenu, *p.* 217. *l.* 1. *r.* ouurier, *p.* 222. *l.* 13. *r.* was, *p.* 230. *l.* 10. *r.* Drogo Hostiens. *l.* 22. *r.* tua, *p.* 249 *l.* 24. *r* parler, *p.* 266 *l.* 26. *r.* Canitie, *p.* 269. *l.* 23. *r.* piety, *p.* 271. *l.* 2, *&* 3. there wants two points of interrogation, *p.* 275. *l.* 9. *dele* against him.

These Books following are sold by *Andrew Crook* at the *Green Dragon* in St. *Pauls* Church-yard.

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